THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✱) are enlisted as stated contributors.

ANNIVERSARY WEEK.

SUNDAY EVENING SERMONS.

I. AMERICAN AND FOREIGN CHRISTIAN UNION.

We regret that this excellent society was disappointed of the expected service in the M. E. church, Mulberry-street. The appointed preacher, Rev. John P. Durbin, D.D., was detained by an affliction in his family.

II. THE JEWS' SOCIETY.

The annual sermon, by Rev. William Ramsay, was preached in the Reformed Dutch church, Lafayette Place. Prayer by Rev. Dr. Knox, the senior pastor. The Secretary of the Society read the annual report of the Board, of which the following is an abstract:

The exclusive aim of the directors has been to preach the Gospel to the Jews.

The whole amount of receipts into the treasury, including the balance at the beginning of the year, has been $12,726, which is an advance on the former year of about $300. There have been employed during the year seven regular missionaries, four colporteurs, and three students who have done great good as colporteurs, and three agents.

More than a thousand households have been visited and revisited. More than one hundred adult Israelites have been induced to attend upon the preaching of the Gospel. One hundred Bibles, thousands of pages of tracts, a large number of New Testaments, as well as many religious books, have been distributed among them.

There have been few families but have listened with respectful attention to the explanation given of the Scriptures, to exhortation, and to prayer. About thirty Israelites have become constant inquirers after the time and way of salvation. Many of the hopeful converts reported last year have passed from under the influence of the missionaries. Several adult Israelites have publicly professed faith in Christ. There are now ten reported hopeful converts under the instruction of the missionaries. All the converts for the past two years, with one exception, have sustained their professions by an orderly Christian life.

The converts are made principally from that class who have comfortable means of subsistence, and who are unknown to the public. They have not one begging convent.

There is a considerable number that firmly believe the fundamental truths of Christianity, but being dependent upon those who do not believe, dare not avow their belief, for fear of being reduced to want.

The new Board of Directors will enter upon their duties the ensuing fiscal year with twenty-two laborers:—Four colporteurs, three students who will act as colporteurs, three regular agents, and one agent for the *Jewish Chronicle*, and a corresponding secretary, sixteen of whom are Christian Israelites—all of whom, except thg four agents, labor among the Jews.

The Board, during the last two years, has located eight missionaries, employed four colporteurs, and supported three students, sent the Gospel into thousands of Jewish families, induced nearly two hundred to go and hear the Gospel, brought under Christian influence about fifty, and into the church fifteen adults.

Their prospects of usefulness among this people were never so flattering, in every point of view, as at present. They have accumulated no heavy liabilities, although the treasury is overdrawn to a small amount. Again they feel warranted in appealing to the Christian public for sympathy, proper pecuniary aid, and hearty co-operation, to advance the interest of the association, whose only and avowed object is to preach the Gospel to the Jews in this country, by Gospel methods.

Mr. Ramsay's text was, Acts 15: 14, 16; from which he maintained the doctrine of the literal restoration of the Jews as a people to Palestine, and that the grand triumph of the Church could not take place until after the conversion of the Jews:

Though now the world possesses more wealth, more refinement, more exalted churches, more rapidity of communication between distant lands, more missionaries to spread the Gospel, yet the true spirit of piety, such as actuated the bosoms of those giants of older days, who first went forth to preach to all nations, has been reduced to a low standard by the self-conceit and self-sufficiency of man. He then proceeded to show that the Israelites have been peculiarly a people whom the providence of God had preserved for a great end. As a nation, they are broken and scattered over the world, but they still live and dwell alone, speaking the languages of other nations, but preserving their own, and clinging with fondness to the Oracles of Moses—holding in their possession the wealth of this world—and the best endowed, when taught to believe in the true Messiah, to gather the remainder of the Gentiles into the fold.

III. NEW YORK BIBLE SOCIETY.

The anniversary sermon in the Broadway Tabernacle was preached by Rev. Joel Parker, D.D. Prayer by Rev. Dr. Hatfield, of the Seventh Presb. church, in the absence of the pastor, who was not in the city. Text, Jer. 23: 29. Subject, the power of the Scriptures over nations.

By their influence the instruments of war have been turned into agricultural implements. It acted upon all classes of minds; the Bible subdues and refines the human heart, by revealing the attributes of the Almighty. A philosophical work might be written which would be interesting to a particular class, but useless to the mass. The Bible is open to all and has food for all. Its sixty-six books, written by thirty-five different writers, afford an immense variety. Among its writers was one statesman and two royal poets. Unlearned fishermen told of the beauties of Him who died for us; the transcendental John for those who desire to seek for truths hidden in mystery. So in fact, the varieties in the Scriptures like the varieties in nature, have a theme for all. In its limpid stream a lamb might wade with safety, and in its depths an elephant might lose its footing. Its variety is endless; its influence immense.

The speaker cast a glance back upon the dark ages and followed down to the time when Polytheism gave way to Christianity, and Idolatry was first assailed. Christianity broke the iron of Idolatry in Rome. Theism flourished when the Bible was shut up in cloisters; but it could not remain shut up. Luther and Melancthon burst the bands and mighty truths came forth. No idolatrous nation is now a conquering nation. Romanism has in itself a propelling power working against itself and throwing off its idols. By this propelling power Protestantism was brought out and one day the world will be clear of Idolatry. Polygamy and Idolatry had always been found together; the gods were famed for their licentiousness; but Christianity when it destroyed Idolatry, created the law of Marriage which now exists in all civilized countries. He would pause a moment to speak of Popery. It was originally a calm and people-loving Church; better than—the haughty the Pope put his foot upon the neck of the king, the milder form was in the ascendancy.

When the Jews, who were always determined in their opposition to idolatry, became subject to the Romans, the truths of the Scriptures were first known to their conquerors. The Word of God then, as a fire and a hammer, broke in pieces the iron power of their empire. The peaceful manner in which this was accomplished is a sufficient proof that it was the Word of God and not the creation of earth. What it has achieved it has perpetuated; it is true there has been a reactive force toward idolatry in the remains of the old Roman empire, in the revival of image worship and the adoration of the Virgin. But this could only be effected when the truths of the Bible were shut up in cloisters and denied to the people, and it was only when the power of the Church was broken up by Calvin, Luther, Zwinglius and others, that the truths of the Scriptures were disseminated among the mass of the people. These men effected a grand reformation, and such has been the effect of their teaching, that the image worship has received a defeat from which it can never recover. The Word of God has also, in addition to the destruction of idolatry, sanctified the state of matrimony which in the days of heathen Rome was not regarded as sacred. Wherever the Bible has gone it has established the truth that marriage is divinely ordained, and that all other forms of connection between the sexes are unlawful and unholy. So great has been its influence in this respect that it has leagued the whole of Christendom in its defense. Among the Jews it created an equality which contrasted with the despotic heathen nations by which they were surrounded, and gave to that people a great superiority in the form of their institutions. The liberty of which the Greeks boasted is found to be, on close inspection, a despotism.

IV. AMERICAN HOME MISSIONARY SOCIETY.

The annual sermon in the Mercer-street Church was preached by Rev. Leonard Bacon, D.D. Prayer by Rev. George L. Prentiss, the pastor. Text, Titus 1: 5. "That thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee."

This, and some other passages of the same sort, describe an essential point in the primitive propagation of the Gospel—the organization, which secured its permanence as an institution. Preaching the truth, baptizing converts as a mark of their separateness, writing and distributing tracts were not sufficient; with only these, Christianity would hardly have had a place in history; the half-collected materials of a structure, or a living spirit not embodied, would have been its emblem. Hence the Apostle provided for an organization of the converts into local churches or societies, for religious instruction and discipline. Christianity thus became something more than a matter of individual opinion and experience, more than a mere domestic influence hallowing the household relations, more than a new element infused into the general literature and intelligence; it became an organized religion incorporated into the permanent arrangements of society. It became a new social institution, within the state but not of it, a new order and form of human association, with an independent life of its own. The American Home Missionary Society devotes itself to a work of the same kind—not merely to the diffusion of Christian knowledge and the winning of individuals to personal faith in Christ, but to the *planting* of Christianity or an organized and organizing power in society. In its design it is not sectarian, because it does not concern itself with anything beyond the forming and continuance of local churches. It merely organizes parochial societies of Christian people for the support of public worship and for the various duties of Christian neighborhood and communion, not concerning itself with the internal arrangements of these societies, or with the relations they may or may not choose to form with other churches or with associations, presbyteries, or conventions. So long as the churches are evangelical, and are self-governed and not priest-governed, and do not exclude from fellowship the great body of churches on which this charity depends for its support, the society cares not what denominational standard they may raise. It is anti-sectarian, and purely American, and devotes itself to the one work of setting up local churches, to operate from age to age upon the character and destiny of our country.

The subject of discourse was set forth to be THE CHRISTIAN INSTITUTION OF LOCAL CHURCHES AS RELATED TO OUR AMERICAN CIVILIZATION. Religion, embodied in religious institutions, must be a powerful element of civilization. In every land which ever had a history, that history shows that the religious element was an essential part of its distinctive character. Those respects in which our American civilization differs from that of other countries, are owing mainly to the institution of local churches. The history and prospects of Christian institutions in this country are summed up in the growth of local churches. In New England, the institution of local and self-governed churches was at first *the end*, for which everything else was instituted. The Puritan emigration was for the express purpose of founding in the wilderness local, separate, independent churches, which should control the founding of everything else, and around which, as so many distinct centers of vital power, there should arise the laws and magistrates, the order, the industry, the justice, the popular virtue, the universal education and intelligence, the frugal plenty, and all the stern and saintly beauty of a Puritan civilization. There never was a centralization of ecclesiastical power.

In this country, the churches of other names have a similar origin. Presbyterianism did not begin, as in Scotland, in a General Assembly, parceling itself out into synods and presbyteries and parishes; but in separate Presbyterian congregations, formed here and there, each with its own worship and discipline; and it was the voluntary confederation of congregations before independent, which gave being to presbyteries and synods. So with any other denomination;—the efficiency with which it dispenses the Gospel and carries the light and life of holiness into households and hearts, it is not in its supposed or attempted centralization of power, but in the strength and number and spiritual health of its local churches. The presbytery, the classis, the consociation, the convention—is for the churches—not they for *it*. Its value is measured exactly by what it contributes to their edification and success. But if the churches gather from it only a thorny harvest of strife, or an area for theological gladiatorship, let Diotrephes admire it as he may, it answers no good end. The preacher referred to the churches in this city, and to "this Mercer-street church" for example, and summing up its influences and its usefulness, asked who would think of inquiring to what presbytery it belongs in stating its value!

He referred to all the ecclesiastical organizations of the country to show that there is in them a steady tendency toward the increase of the parochial element as opposed to consolidation. The powerful evangelical body whose polity is apparently so much in contrast with these churches, which has done and is doing so much by its wonderful system of evangelism to advance our common Christianity, the M. E. Church, yet measures its usefulness mainly by its success in forming permanent congregations. And we already see that the Methodist house of worship is no longer a mere preaching station; the benches are displaced by pews, families are seated together, the itinerant has become a pastor, and the congregation becomes conscious of its corporate unity, and of its rights and duties as a local Christian church. And it is not dangerous to predict that the result of the pending debate will be, not conflict, not disorganization, but provision for the greater development of the parochial element of church order, without impairing the force of that great system of aggressive evangelism. The genius of our people, expressing itself in political institutions, abhors the centralization of power, refuses to collect the majesty of government into any one imperial center, sets up the local democracy, and insists that the people, at every point at which a political body can be constituted, shall attend to their own business of governing themselves. And the only religious principle that is in harmony with the genius of the people, or that can adjust itself without conflict or collision to *all* the machinery of their political life, is the principle of parochial and self-governed churches, for the multiplication of which this Home Missionary Society lives and labors.

V. THE PRISON DISCIPLINE SOCIETY.

By invitation from the Society for the Improvement of Prisons, a sermon was preached by Rev. R. S. Storrs, Jr., at the Church of the Messiah, on "The Duty of Society to Criminals and Discharged Convicts." Prayer, by Rev. Samuel Osgood, pastor of the church.

Mr. Storrs took for his text the words of the Savior, "I was in prison, and ye came unto me." Matt. 25: 36.

There are two essential principles in Christian charity, in the union of which in the life of the believer is shown the grace of religion. One is, that every man whom God has made is an object for our assistance in the time of his need; and the assistance should be in proportion to his need and not to his power of recompensing us. The other is, that the assistance given to a man should be directed to his spiritual and permanent well-being, and to other things as subordinate to this. We are to give food and raiment as needed, and all other things, but the ultimate end is the development of true Christian virtue, and the placing the person in harmonious relations with God. This charity is a grace formed within us, not a product of nature or an accident of personal constitution. It is the mind which was in Christ. There is such a charity, existing in a multitude of hearts. The church of Christ has been characterized by it, in distinction from other contemporaneous institutions. Only under its pressure have sprung up the vigilant, patient and prayerful labors of men for the relief of the poor; to establish asylums for the sick, for the deaf, for the blind, for the insane, for scholastic and Christian education, and retreats for the aged and worn out and poor; and men have gone forth to carry the truths and hopes of religion to the whole race. On every hand we see the trophies of this charity.

It is the proper boast of Christianity, to show what no other religion is fitted for, its institutions of benevolence for those who are in need. We are at liberty to assume the existence of this charity wherever there are real Christians. And the business of the evening is simply to ask what relation it bears to criminals—to those who have been condemned in the judicial administration of human law for offences against it. Have we a duty to them? Who are they? They are not publics, but rational intelligences; they are not foredoomed to crime by a physical frame that compels them to be hurtful; but are free moral agents. It were contrary to the scriptural account of God's goodness, and inconsistent with the movements of conscience to suppose such a foredoomed necessity of crime; it would loosen the foundations of social morality to think that men were made at their birth to be criminals without the possibility of being anything else. The pen that writes that men are made criminals by their physical conformation, is the criminal's enemy, not his friend. The sophistry that insinuates such a sentiment, to palliate crime, would make judicial ferocity a virtue.

The persons who as criminals are sequestrated from the world by prison bars are accountable beings, with intelligence to perceive truth, and conscience to feel duty, and desires to be inflamed and repressed, as other men. The least criminal are those who have been tempted or entrapped by older villains; next, and the larger class, those who have been trained from youth in familiarity with sin, with strong propensities to animal pleasures, and taught that discovery alone is to be dreaded, and shut out from stated religious influences. It is not wonderful that such should be criminals. Yet there is not one of these poor souls which God does not make, and for which he has not fitted the Gospel of his Son; not one that may not accept of God's revelations, and learn to think and act under the leadings of God's Spirit, and prepare to tread the sea of crystal where nothing can enter that will defile.

The worst, yet the smallest class of criminals are those who have had the influences of Christian education, and the examples of parental and memories of ancestral piety, and the opportunities of an honorable life, and yet have become vicious and base by indulgence in secret sins, until the staple and stuff of character was gone, and so have broken away from honor, and pressed into a life of crime. Yet we are to remember that they are the same by nature as ourselves, and however small the hope, there is still a possibility of recovery. In all these classes of adjudged criminals there yet remains a mysterious sympathy with us and with all men. The capabilities of crime are not confined to them. Yea, any of us may have felt in some perilous moment the presence of temptation, the swift impulse to evil, that have startled us by the disclosure of such liabilities. The peculiarity which puts some men behind prison bars is often but the difference of degree or of circumstance, not one which strikes to the center of character.

These criminals then, are men like ourselves, and may be reached by the powers of truth and grace. How shall we help them? What efforts shall be made for their advantage? In the first place, we cannot relieve them of merited punishment, nor adopt any measures which will diminish the sanctions of law. Where a sentence is illegal we may obtain its reversal, and where a law is unjust we may seek its repeal; but when the law is just and the sentence equitable, we cannot seek the relief of the prisoner through his release from the penalty. We must not shrink from the infliction of punishment simply because the pain of its endurance is so great; this were to make punishment impossible, and turn law into counsel. We must not subordinate the good of the community to the relief of personal suffering, nor in any way weaken the barriers to crime.

But we may save the criminal, in a good degree at least, from the tyrannous and degrading inflictions of bad jailors. There is a tendency to abuse in the power which is necessarily given to the keepers of prisons. In all other relations the harshness of authority is relieved by the presence of kindly charities, but in the relation of the jailor to the criminal, these sympathies are almost unknown. The constant presence of crime tends also to harden the heart. It is our duty to see that the prison-keeper represents the charity as well as the justice of society. We must select good men, of kindly dispositions, and then we must establish and maintain a constant inspection of prisons.

And, in the second place, the criminal should be saved from the influence of his fellows; not by exclusive solitude, which is too often injurious, but by a greater segregation, by more frequent seasons of solitude, by annihilating the associations of guilt. It needs but a slight and brief cessation of vigilance, to transform a prison into a seminary of crime. Short imprisonments, for first offenses, should be solitary throughout.

In the third place, the criminal should be supplied with the means and agencies of Christian instruction. Thus segregated, their minds are accessible, and should be reached. They feel their need, and should be supplied. The Gospel is fitted to their wants, and should be given. By this is meant all useful knowledge in its due proportion.

And finally, on leaving the prison, they should be met with aid and sympathy, and encouraged to reform. Those who would restore the criminal to virtue and usefulness must make him feel that the bonds are not sundered which link him to human sympathy.

"It is not sympathy *for* crime, but sympathy in spite of it—a sympathy that seeks to take him by the hand, and encourage and sustain him when he forsakes crime. When he who has paid the penalty attached to his evil-doing re-enters the world, it is wicked to throw him back on his despair, by refusing to countenance him. Indignation against crime should not be allowed to teach a man that crime is his business, from which he cannot escape. Especially should no false ideas of caste be permitted to drive from us the fallen brother, who seeks to recover the position from which he fell. Christ sat down at meat with publicans and sinners; we should follow this example of magnanimity.

"If society will follow out the suggestions thus presented, it will have done its part. The rest remains with the criminal. If he then chooses crime, he must bear it. But in many cases he will not so choose. He will gladly avail himself of the means of rescue offered, and will be restored to the world and usefulness. All the means of securing the ends desired were shown to be within the legitimate sphere of legislation.

"In conclusion, the speaker made an urgent appeal for aid to the Prison Association. Among the evidences of its usefulness, he stated that during the last year the Society had relieved 122 discharged convicts, 75 of whom had been sent to the Society's Home, and 50 provided with employment, the larger part of whom are doing well. Since the Society was organized, 1,000 males—discharged convicts—had been relieved, 700 of whom are doing well, and of whom 19 only are again in prison. In the female department 138 were relieved last year, 33 only of whom have returned to crime. Since the foundation of the Society, 900 females have been provided for by the Society, and the result is most encouraging."

ANNIVERSARIES OF SOCIETIES.

I.—THE AMERICAN SEAMEN'S FRIEND SOCIETY.

This useful and prosperous society held its 24th anniversary on Monday evening, May 10th, in the Broadway Tabernacle—Pelatiah Perit, Esq., the President of the Society, in the Chair. After an overture by Mr. Ensign, on the excellent organ of the Tabernacle, the whole congregation united in singing the following appropriate hymn:

HYMN.

We come, O Lord, before thy throne,
And with united pleas,
We meet to pray for those who roam,
Far off upon the seas.

O may the Holy Spirit bow
The Sailor's heart to thee;
Till tears of deep repentance flow,
Like rain-drops in the sea.

Then may a Savior's dying love,
Pour balm into his breast;
And waft him to the port above,
Of everlasting rest.

Prayer was offered in a very fervent and appropriate manner by Rev. Isaac N. Wyckoff, D.D., of Albany, one of the earliest orators on the platform of this Society and its fast friend from its infancy.

The President, in a few opening remarks, paid a feeling tribute to the memory of his late friend and co-laborer, Mr. Olyphant, one of the earliest and most liberal supporters of the Society.

The abstract of the Annual Report was read by Rev. H. Loomis, one of the Secretaries.

ABSTRACT OF THE TWENTY-FOURTH ANNUAL REPORT.

The report commences by noticing the vast changes of the last thirty years, in the extent of our commerce, and in the number, character, and improved habits of our seamen.

The receipts from all sources during the year, including a balance of $243.64 from last year's account, have been $23,660.64 an increase of $2,970.43 over the previous year; the expenditures during the same time, $22,641.01. This does not include the amounts raised and expended by local branches and auxiliaries and other Seamen's Friend Societies in the ports on the Atlantic, and on our Western lakes, rivers and canals.

The Sailor's Home under the patronage of the Society prospers. The number of seamen who have boarded at the Home within the year is 3,027, of whom 211 have become officers of ships; 993 have signed the temperance pledge, 570 of them apparently reformed inebriates. Amounts of the Home have deposited in the Savings Bank over $11,000. *Two hundred and eighteen* shipwrecked and destitute men have been relieved at an expense of $688.08, besides a considerable amount in clothing contributed by Ladies' Societies. The number that have entered the Home in ten years, since the house was first opened, is 33,527. Its present condition and future prospects for extensive usefulness were never more flattering. Under the judicious and careful management of Captain Sayre and those connected with him, it seems gradually approximating towards being a self-sustaining institution.

Another fact denoting progress, which the report mentions, is that there are now over $5,000,000 on deposit in the Seamen's Saving Bank, a considerable portion of which is the property of seamen; the *pound* expended for them, has thus gained more than "*ten pounds.*"

The Society still continues its missions in China, at the Sandwich Islands, at Valparaiso, in the West Indies, in France and Sweden. It has also sent out chaplains within the year to San Francisco, Panama, Rio de Janeiro and Denmark, and has one under commission for St. Helena. The chaplains at Valparaiso and at Rio de Janeiro are sustained *in part* by the American and Foreign Christian Union; and the one at Bordeaux in part by other friends of seamen. The Society has also aided three chaplaincies in this country.

These devoted missionaries of the Society have preached the Gospel in public and in private, in the Bethel, and from ship to ship; have ministered to the stranger, visited the sick, and buried the dead; have distributed Bibles and evangelical books, in many languages, to such of the *hundred and seventy thousand* seamen annually arriving at their stations, as could be brought under their ministrations or care.

God has set his seal to his word. In nearly every station there have been more or less hopeful conversions to Christ; and others under awakening have gone out, to be converted at sea; and revivals have occurred on board ships; but we must refer you to the printed report for details.

The report, as matter of record and history, takes a cursory view of the doings of local societies on our own seaboard, and on the western waters. In our own seaports are twenty-seven chaplains laboring among the 250,000 seamen annually arriving in them. Twenty-four ministers and thirty-two canal missionaries also have labored among the 250,000 boatmen and inland sailors of the west. Here, too, as well as on the foreign field, God hath wrought with his servants, and honored his own Gospel; many have been the triumphs of his grace. In some of the Bethels on our seaboard have been revivals of considerable power and extent; in nearly all of them individual awakenings and conversions. But the steadiness from theseed sown upon the waters, and by the side of all waters, cannot *now* be gathered.

We cannot number the converts; but we trust at the Judgment no inconsiderable host shall appear to crown the labors of the past year. Many thousands of Bibles have been sent out, from these chaplaincies at home and abroad, to Denmark, Sweden, Norway, France, Spain, Portugal and Italy; in short, to the dwellers of almost every nation on the earth, that all may read the Word in their own tongue wherein they were born.

The seamen afloat on every sea have thus had Moses and the Prophets, and the Apostles, too; let them hear them. Nay more, the *dead* have pressed upon them the same messages of the Almighty. Bunyan, and Baxter, and Doddridge, and a host of other mighty dead, have gone out with them to sea, and in many a forecastle and cabin have called them to repentance, and pointed them to the saints' everlasting rest.

More than this, even; the sympathies of the church on land have been awakened and greatly increased; the prevailing intercessions of Zion have gone up to God; the consciousness of the fact, has girded many a sailor for the conflict in the hour of temptation and peril; and though still and silent, yet mightier than the voice of the storm, has given him the victory, turned him to Zion, and thus bound the dweller on the sea and on the land together in a covenant of eternal love.

Let an impressive fact illustrate the thought. A vessel was overtaken with the terrific hurricane, in the midst of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence from the captain broke on the ear of the passengers, "The ship is on her beam ends; she will never right again; death is certain." "Not at all, sir! not at all sir!" exclaimed a little sailor boy, "God will save us yet." "Why do you think so?" said the captain, with strong feeling and astonishment. "Because, sir, at this moment they are praying under the Bethel Flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; *now see if he don't.* The captain, an old weather-beaten tar, exclaimed with the tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!" At that moment a great wave struck the ship and righted her. A simultaneous shout of exultation, gratitude and praise, louder than the storm, went up to God. A few days after the noble ship rode safely into New York harbor.

Another fact of the past year: and had our eyes been opened like the eyes of the prophet's servant, we had seen a mother in this land morning and evening sending up strong crying to God for her sailor boy on the Pacific Ocean, though separated by the globe yet united in spirit. We had seen the great heart of the God of the whole earth moved by that petitioner, and his spirit go down like a dove upon that ship, touch the hearts of her captain and mates, melt the hearts of many of that crew of *forty* men, and fill them with joys unknown before. We had seen thus Zion's power exerted, more potent far than the silver and gold of her treasury; that which sanctifies her gold, and works it into that golden chain that links earth to heaven.

But while the church may exult and praise God for these manifestations of his grace; we must remind her that the work is not yet done. What are the 26,000 seamen who have found an asylum in temperance homes this year, though it marks much progress, and is matter of encouragement—to the *scores of thousands* still dwelling in dens of drunkenness and shame on our own shores?

What the *few thousand* men of prayer among them to the *two millions* still out of Christ!

What the *fourteen* missionaries abroad to the *one million* seamen, half the number on the globe, who must have the instrumentalities of their redemption from the *American* church or perish without the Gospel?

Again we call on the church for her aid, her faith, and her prayers, that this work be not hindered, till in every port where the sailor toils, and sickens, and dies, shall be his minister to proclaim to him *Heaven's* messages of mercy, to watch around his dying couch and point him to Christ, till every ship shall become a bethel, and every sailor a man of prayer.

Rev. G. Loomis, late Seamen's Chaplain at Canton, moved the acceptance of the report. He pointed to this work already achieved, as Webster the unequaled advocate pointed to the monument on Bunker Hill, and said, "Behold your orator." He referred to the Japanese cordon of boats around a foreign ship to cut off intercourse with the shore; but your Society has formed a cordon of posts around the globe, not to enforce non-intercourse but as a barrier against an ocean tide of unholy influences at war with the best interests of the sailor. Referring to the complaint against centralization, he said: "In your organization I find a centralization, which commands my admiration—my highest commendation"—it is only the condensation of a few fleeting vapors into a cloud of blessings, beautifying and fructifying in every direction.

Captain A. H. Foote, U.S.N., cordially seconded the resolution, earnestly commending its cleanness and comprehensiveness. He looked back to the early days of his connection with seamen, before the efforts of this Society were entered upon, and instead of wondering that no more had been accomplished, he was amazed to see the changes already visible in the character of seamen. He had served on board of ten different men-of-war; in the first six ships there were no religious observances on board; in the last four there were religious privileges, and in the last one, which he had himself commanded, there was no ardent spirit used, the whole ship's company having voluntarily and freely abandoned the liquor-ration. And he would say that, in a cruise of more than two years on the coast of Africa, capturing three slavers, and boarding seventy vessels, he did not lose a single man by death. He called upon every friend of seamen to unite in bringing Congress to abolish the liquor-ration. He showed that the officers, from the highest to the lowest, have not the least control of this matter until Congress shall act. The law fixes the ration in such a way that if any sailor insists upon having his grog ration, the government must provide it and the officers must give it. He said it was impossible but that this system should be injurious. He believed more drunkards were made at the grog-tub than anywhere else. He said the people generally were satisfied that the liquor-ration ought to be abolished. The sailors, too, were generally in favor of it—and a large proportion of the best officers in the navy. And he had no doubt that a large share of the members of Congress were convinced, and yet nothing is done. He feelingly rebuked the timidity, the political time-serving, the slothfulness prevailing in Congress, which alone prevent this most desirable reform from being at once carried into effect. He was satisfied that it will be impossible to carry out the desired mitigation of naval discipline so long as grog is served out. If you give the sailors liquor, you must use severity and carry a high hand in consequence; for on ship-board, discipline must be maintained at all hazards, by some means or other, and nothing short of the utmost severity can keep a crew in order in the presence of a daily allowance of liquor.

The sailor had strong claims upon the Christian Church—and by that Church he meant that holy Catholic and Apostolical Church, free and enlightened, composed of all Christians irrespective of sects, and enlarged in its liberality as the wide, wide world over which the sailor roams. Loud applause followed the termination of the gentleman's address, which was heard throughout with the deepest interest.

Rev. William T. Sprole, Chaplain at Military Academy, West Point, followed briefly, discountenancing the notion which has been prevalent, that sailors were an incurable and degraded set, and that a young man, if unfitted for any thing else, was just the material for a sailor or a soldier. He concluded that there was hope for the sailor, and that the field in which the Society labored was a most encouraging one.

Rev. Mr. Magoon next took the floor. He said the celestial guide which rose on the view of wise men in the East, led them westward towards the sea, and has ever since been the pole-star of human progress. Civilization has always moved "o'er the western main," while commerce has been its chief instrument and perpetual channel. The grandest throne of power is water, and not land.

The speaker then referred to Rome, Tyre, Venice, London, &c. as examples of maritime prosperity; but many of these cities furnish a warning as well as an incentive. They grew rich, forgot God and perished. Let us fear, said the speaker, lest Tyre shall be at once our type and history. If we are loyal to our Maker, our growth can never outrun our stability; but if we are recreant to our highest duty, prosperity will surely become our speedy ruin.

At present, good omens cheer us. The results already attained by this Society prophesy protracted and abundant good. Take but a single product and illustration, "The Home." What a grateful word is that—home! Who that has turned his early footsteps from the hearth where the first and firmest affections were garnered, a wanderer among strangers, buffeted by adverse storms, has not learned, by bitter experience, the beauty of that term? Who that has "outwatched the Bear," awed by shrieking storms and drenched by their spray, has not pondered more fondly on the solace of domestic joy, and panted for its repose? But who that has come unknown and uncared for into a great city, the victim of all cunning and prey of all malice, has not found a solitude more arid and desolate than amid the wildest woodlands or more tempestuous seas? To meet the seaman's necessities and foster his interests "The Home" has been provided. During the past year 3,027 sons of the deep have boarded there; and during the past ten years the record has embraced 33,527 guests. Of the past year's boarders, 993 signed the temperance pledge; 370 inebriates reformed; 211 became officers of ships; and a goodly number got married—an admirable fact, since every seaman, as well as every landsman, who has a heart to appreciate woman, and a purse to rig her, owes the ladies a good husband, and the parson a good fee. Of the $5,000,000 in the Savings Bank at No. 80 Wall-street, over one million has been deposited in small sums by seamen. The best fact of all is, that during the past year alone 218 poor fellows, shipwrecked and destitute, have been clothed and furnished with $683 cash; and, by the blessing of God on the means of grace constantly employed at "The Home," some at least have rejoiced in hope like an anchor to the soul, assured of final safety in the haven of eternal rest.

II.—NEW YORK CITY TEMPERANCE ALLIANCE.

A large and respectable meeting of the friends of the Maine Liquor Law was held Monday evening in Metropolitan Hall. Mr. C. C. Leigh, President, in the chair. The proceedings were commenced with prayer by Rev. Mr. Westcott. The resolutions were read by Rev. Mr. Warren, and adopted unanimously. Among them were the following:

Resolved, That the members of Assembly from this city who voted against the Temperance law, acted in opposition to the best interests of the people of this city, and some of them against the good faith they owed to the friends of Temperance, by whose nomination and votes they were elected.

Resolved, That those legislators from other parts of the State, who voted and acted in favor of a Temperance law, without attempting to exclude the city of New York from its operations, deserve to be gratefully remembered not only by their constituents, but by the whole community, and especially by the people of this city.

Resolved, That as fifty-four members of Assembly expressed themselves, by vote or otherwise, in favor of the Temperance law, and only eleven more are wanted to constitute a majority, we do hereby pledge this city to the rest of the State, that we will return to the next Assembly a sufficient number of true temperance men to be our full proportion of the changes necessary to secure the enactment of the law at the next trial.

Resolved, That the successful operations of the present Temperance law in Maine, the enactment of the same law in Minnesota, Massachusetts and Rhode Island, give cheering indications of the rapid spread of true principles, and that the happy day is not far distant when laws fully equivalent to the Maine Law will be adopted and executed in all the States of this Union.

After the adoption of the foregoing resolutions, Mr. Greeley addressed the meeting. He commenced by speaking of the rapidity with which the Maine Liquor Law had been passed, and the surprise which it caused among the friends of Temperance throughout the country. This has been accomplished, he said, by united action among the advocates of the measure throughout that State, who voted only for such men as promised to give it their support when brought before the Legislature. Other States had followed the example; and Mr. G. contended that it only required determination and energy on the part of the Temperance men in this State at the next election, to have a similar law passed by our own Legislature. Mr. G. then proceeded to speak of the fearful effects of the liquor traffic in this city, as exemplified by the increase of crime, of violence, of pauperism and vice of every description, and urged upon his hearers the necessity of prompt and immediate action in support of the cause.

After an eloquent speech from Rev. Mr. Corey, which was frequently applauded, Mr. Warren stated that it was the intention of the Alliance to aid the prosecution, as far as possible, of those men who had been presented by the Grand Jury in their late presentment; but to enable it to do so successfully, it was absolutely necessary that several thousand dollars should be raised during the present year.

III.—THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The third anniversary of this Society, from its present formation, was held in the Tabernacle, on Tuesday morning, May 11. The President, Rev. Thomas De Witt, D.D., in the chair. Rev. Leonard Bacon, D.D., read a portion of Scripture, and offered prayer. The treasurer's report, Anson G. Phelps, Jun., treasurer, was read by Rev. E. G. Fairchild, D.D., one of the secretaries.

"RECEIPTS.—Donations and collections,	$43,816
Legacy fund,	6,308
From Publications,	5,528
	$55,652
"EXPENDITURES.—Missionary labor,	$41,424
Salaries,	6,033
Publications,	4,798
Rent and incidentals,	2,387
	$54,642

"In addition to the above receipts and expenditures, the treasurer has the pleasure to announce

That of the $10,000 which appeared in the last Annual Report, as advanced by the members of the Board in anticipation of assets—$6,308 64, have been paid, and the balance provided for out of the legacy fund in the hands of the treasurer.

"Also, that the sum of $11,500, which was collected by the Rev. L. Pilatte, has been remitted by the treasurer to the Evangelical Society of France, (at Paris,) which Society is now united with the American and Foreign Christian Union in its work in France. This sum might properly appear in the body of the report. Also,

"That credits have been forwarded to the missionaries at Rome, Geneva, Paris, and other parts of France, Sweden, Ireland, and Canada, to the amount of $4,311, which amount does not appear in the report, but for the payment of which provision has been made."

Rev. Dr. Baird, the senior secretary, gave a summary of the annual report, of which the following is a condensed abstract:

The Board have had much to encourage them during the past year. 1. Although one of the Secretaries was absent from the country for five months, for the promotion of the interests of the Society in Europe as well as for his health, and the Society was deprived of the services of two of its most efficient agents for months, yet the receipts from ordinary sources were about $5,000 more than they were the year preceding, and amounted to $56,249—a sum considerably greater than the receipts of the American Home Missionary Society—one of the most popular, as it is one of the noblest, of the great Societies of our country—in its 6th year. 2. They have been able to find a larger number of suitable laborers for the work—a work intrinsically difficult, from the nature of the system of error which it attacks, and the variety in character, knowledge, languages, etc., of those whom this Society seeks to save. 3. Much success has attended the labors of the missionaries during the year. Scarcely a week has passed in which conversions of Romanists have not been reported by the missionaries in the service of this Society, who have been laboring during the whole or a portion of the year, so far as this country is concerned, in Lowell, Boston, Taunton, Ware, the Blackstone Valley, Providence, (R. I.,) New Haven, New York, Brooklyn, Albany, Middle and Northern Vermont, Champlain and vicinity, Ogdensburg and vicinity, Oswego, Rochester, Buffalo, New York, (N. Y.) and vicinity, Philadelphia, Baltimore, Augusta, (Ga.,) Mobile, New Orleans, Texas, Wisconsin, Illinois, and Ohio, almost all of them have reported families, as well as individuals, who have been induced to abandon the confessional and the mass; and many of them have reported cases of clear and decided conversions of the heart unto God.

seeking to entangle the illustrious Hungarian by obtaining from him an expression of opinion on the subject of American Slavery.

The committee allude, gratefully, to expressions of confidence from four American missionaries at the Sandwich Islands, and the reception of several hundreds of dollars collected in their churches to promote the Anti Slavery cause and mitigate the sufferings of Fugitive Slaves. They then notice the workings of the Fugitive Slave Act which has been called "the most infernal libel on the name of Law which any Legislature has ever enacted," and allude to the adjudications that have been made by U. S. Commissioners in respect to persons seized as fugitives. Especial mention is made of the late case in this city—Horace Preston—and to the censures freely expressed with reference to the Commissioner; but the committee think he administered the Act according to the meaning of its framers—that they deserve the censure of the community for passing such an unconstitutional and infamous Act, as well as he for administering it. They also think that all who are concerned in carrying it into effect should receive the indignant censure of the people, while the Act itself should be disobeyed. Notice is taken of the late case in Pennsylvania, that resulted in the death of the alleged fugitive by the hand of the Maryland Police officer sent to apprehend him. While it is believed the Act cannot be carried out without bloodshed, the committee believe that it is operating beneficially in opening the eyes of the community to the nature of slavery, of which the Act is an off-shoot. The very great distress of the people of color, on account of the Act, is feelingly alluded to.

The signal defeat of the Government, in instigating the indictment of thirty-eight citizens, supposed to be engaged in the Christiana affair, which resulted in the death of Mr. Gorsuch, the slaveholder who attempted to seize a fugitive slave by force of arms, is mentioned in terms of exultation. The sum of $70,000 is reported to have been expended in the abortive effort to convict those men of treason, and strike terror into the Anti-Slavery ranks, and among the people of color, by their execution.

The alarm of the Slave States in view of the increase of the free people of color and the stringent laws resulting from it, are mentioned; and the true cause is assigned, viz: that as the disparity in numbers between them and the slaves is lessened, Slavery will be weakened. The people of color, alarmed and exasperated as they naturally are, seem determined to maintain their ground and resist all schemes of expatriation, while they make new efforts to acquire education, property, and a knowledge of agriculture and the mechanic arts, in order that they may rise to respectability and competency in the country of their birth.

Mention is made of the Anti-Slavery Society for Canada and the Ladies' Association, both located at Toronto, Western Canada. The humane and effective aid given to the fugitives is appreciated in the States by all the friends of humanity. The new efforts making by the Colonization Society are alluded to, and the advice given by some Anti-Slavery men, who disclaim sympathy with the coercive principles of the Society or any of its members and friends, is spoken of. The Committee say that although they do not oppose voluntary emigration of either colored or white people to any part of the world, they have ever been averse to the people of color being placed in a position that obliged them to choose between two evils, while they look upon them as fellow-citizens and fellow-immortals, entitled by the Gospel and the Constitution to the same privileges and inheritance with themselves.

The declaration of Daniel Webster, that the law of nature had forbidden the introduction of Slavery into California and New Mexico, is spoken of in connection with the historical fact that Slavery originated in Africa, and that gold-producing countries are not favorable to liberty; and also the attempts making to force Slavery into the new State and the new territory, and to divide California with a view to add another slave State to the Union. The people are urged to watch those who are at work to accomplish these objects, with ceaseless vigilance, especially, as it is believed that the Government looks upon them with unconcern or a desire that the slave-power should be gratified in the extension of Slavery. The false and insulting language of Governor Calhoun respecting the free people of color, in his message to the Legislature of New Mexico, is condemned as is also his recommendation that a law be passed to prevent their entrance into the territory.

The act of the Legislature of Oregon, prohibiting "negroes and mulattoes" from coming to and residing in the territory, is contrasted with the message of the Governor of Utah in condemnation of all "dealing with human flesh as property," and it is said that the Mormons, whatever may be said of their principles or morals, appear to be too just to tolerate Slavery.

The feelings and policy of the slave States, in passing stringent laws against emancipation and in favor of excluding colored people, in view of the prevalence of Anti Slavery sentiment, the rebukes of the civilized world and the increase of free people of color, are remarked upon; also the emancipations that occasionally occur by slaveholders in view of death; likewise the misstatements that are made by slaveholders from selfish reasons, respecting the condition of the emancipated in free States, as in the case of the slaves set free by John Randolph.

The report states that kidnapping is carried on in the free States to a greater extent than is generally supposed; that the Fugitive Slave Act affords facilities to its success; that colored persons are taken to the South, some under false pretenses and some by force, and there sold; and that villains at the North, some of them wearing the badge of office, are often acting in concert with southern miscreants in this atrocious business.

Allusion is made to the controversy between England and the southern States, with reference to the imprisonment of colored seamen, while they remain in port, who belong remain in their ports. Louisiana has modified her law, and allows foreign seamen to land with passports from the Mayor, and South Carolina seems disposed to do likewise; but it is intimated that the only states forbidding vessels entering her ports that have colored seamen on board, being encouraged to offer this indignity by the submission of Massachusetts and the general Government to her previous acts, and partly by the extraordinary conduct of Indiana and Illinois toward colored citizens.

The Committee say that the condition of the South claims the pity as well as the censure of the North, and allude to the terror and untold evils that environ the master; which make him, if possible, more miserable than the wretched slave. They also say that Christianity has a feeble hold upon the population, especially the male part of it, and allude to the spurious conversions, recklessness of men in public life, the impoverishment and decay visible on every side, and assert that much of the apparent prosperity, in some places and with some individuals, is more the result of northern enterprise, conducted by men temporarily residing at the South, than anything else.

It is a matter of congratulation, the report avers, that there are in Congress and the State Legislatures, and in the ministry, good men and true, who are faithful to liberty. Allusion is made to the Convention held from time to time to give expression to the Anti-Slavery feelings that pervade the community, and a hope is indulged that the National Convention soon to convene will adopt high principles. Several religious Anti-Slavery books are spoken of with great respect, as exerting a wholesome influence. Political and religious newspapers, that are out-spoken for liberty, are warmly commended. The recent work of Mrs. Stowe, "Uncle Tom's Cabin," is spoken of with great approbation. The Conventions of people of color are favorably alluded to, and the colored people are congratulated on the efforts they seem disposed to make for self-improvement. Notice is taken of the signal rebuke of Caste, by the National Industrial Convention, last year.

He then read the following resolutions, which had been prepared by the Committee of Arrangements, and which would be the foundation of remarks by the several speakers.

Resolved, That American Slavery develops cumulative evidence of its sinfulness, its hostility to the peace, union and prosperity of the country, its disastrous influence upon the religion, social order, literature and renown of the nation; and therefore all who uphold or approve it, uphold or approve a system inimical to the welfare of man and hateful in the sight of God.

2. That the continuance of Slavery at this day, in this Republic, with the number of slaves augmented from half a million to three millions—whom our fathers in obtaining their own freedom solemnly declared to the world that "all men are created equal; that they are endowed, by their Creator, with certain *inalienable* rights; that among these are life, liberty, and the pursuit of happiness," and added, with the solemnity of an oath, "for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor"—is a reproach to the memory of the revolutionary patriots, a mockery of democratic republicanism, and an insult to the Ruler of Nations.

3. That nearly allied to Slavery, in meanness and turpitude, is the spirit of Caste, under the influence of which our colored fellow-citizens are debarred an equality with other citizens before the law, and the opportunity of rising in the community according to their talents, industry and moral character; a spirit the more reprehensible as we invite to these shores, and admit to all the occupations of society, immigrants of every complexion, condition and religion from the old world, many of whom possess less Anglo-Saxon blood than do our proscribed fellow-countrymen.

4. That whereas the *Fugitive Slave Act* is, in the opinion of Chief Justice Hornblower and other eminent jurists, unconstitutional, and according to the first opinion of Daniel Webster, enacted in opposition to the "plain import" of that instrument;—and whereas it not only authorizes seizure without process, trial without a jury, consignment to southern prison-houses upon *ex-parte* testimony, without opportunity of defence, but punishes humanity as a crime, and can be enforced only by outraging all the charities of life and the great principles of the common law—it is a "Bill of Abominations," and its authors, advocates, and enforcers deserve the severest condemnation, while the Act itself should be everywhere disobeyed and executed.

5. That while we would throw no obstacle in the way of our colored citizens emigrating to Sierra Leone, Liberia, California, the West Indies, Canada, or any other portion of the globe, as their enterprise, business or inclination may lead them, in common with other citizens; and while we will aid them in the accomplishment of their own wishes, we will ever discountenance and oppose all measures or Colonization Societies, of coercive expatriation, and all efforts to place the people of color in such positions that, as a choice of evils, they will consent to leave the land of their birth and their chosen residence.

6. That we deeply sympathize with our colored brethren, throughout the whole land, bond and free, in the peculiar circumstances of trial in which they are placed by the cupidity, tyranny and contempt of large portions of the people of this country, and that we solemnly pledge to them our best efforts to vindicate their rights, to redress their wrongs, while we exhort them to place implicit confidence in the promises of Him who has declared that he is no respecter of persons, that he is the God of the oppressed, and that he will break the rod of the oppressor.

7. That while we honor those legislators and ministers who have been true to freedom, we believe that the political and ecclesiastical partisans who have proved recreant to the cause of liberty and humanity, have forfeited all just claim to the confidence of the people, and that no reasonable expectation can be indulged in the prevalence and success of republican or Christian institutions until our citizens carry out the principles of the Declaration of Independence, and the precepts of the Sermon on the Mount.

8. That we call upon the Women of this country for their persuasive influence in the great work of emancipating their sex from the degradation and miseries of slavery, and for their effective aid in the cause of universal liberty, reminding them that it was Elizabeth Heyrick who demonstrated to Wilberforce the duty and safety of immediate emancipation; and that, in the recent work of Harriet Beecher Stowe, we have a portraiture of American slavery that is read by tens of thousands, causing very many of them to weep and pray and resolve, that they will strive, while life shall last, for its overthrow and annihilation.

9. That the example of the humane and disinterested advocates of freedom, among the editorial and literary corps is a just rebuke to the subservient individuals and societies who have meanly expurgated their own works, or the works of others, of all sentiments denunciatory of slavery, lest they should be denounced by slaveholders and their apologists.

10. That the thanks of this meeting be given to the friends of the oppressed in Canada, for acting the part of good Samaritans toward the unhappy subjects of oppression who have fled to them for refuge, and to the friends of impartial liberty in England, Canada, the West Indies and elsewhere, who have strengthened the hands of American abolitionists; and that we intrest them, while they deservedly rebuke their own countrymen who, on taking up their abode with us, prove recreant to the Anti-Slavery cause, to be equally faithful to Americans among them who affect to be the friends and advocates of emancipation, while silent or opposed to the cause at home.

11. That for the sake of the slave, for the prosperity of the country, and for the good of the Church of Christ, we earnestly desire the union of all abolitionists, and their harmonious action in behalf of their colored brethren, believing that the highest obligations rest upon the people of these States to remove Slavery by moral and political action, and being determined, in the fear of God, and in sympathy with every friend of humanity who will co-operate with us, so far as the means shall be furnished, to enlist the pulpit and the press in the cause of the suffering and the dumb, to aim at a purification of the churches from all participation in the guilt of Slavery, to encourage the labor of freemen rather than that of slaves by giving a preference to their productions, sparing no exertions to bring the whole nation to speedy repentance—our trust for victory being in GOD, through whom Truth, Justice, Reason, and Humanity must and will gloriously triumph.

Hon. E. D. Culver was then introduced. He said that to speak in support of these resolutions will call forth severe denunciations in certain political papers among us and in one large section of the Union. They call us agitators, and if you ask a reason, they will tell you about the finality of a certain adjustment. Adjusted? By whom? By a minority of Congress; and I know whereof I affirm, the largest vote being 109 out of 231, and a large number of these under the influence of strong drink. I remember that when General Jackson vetoed the bank bill, the first thing done by the new Congress that was elected with General Harrison was to re-charter the bank, and the Democrats proclaimed all over the Union that they would repeal the bill, and so they would, too, if Captain Tyler had not saved them the trouble by his veto.

He argued at length on the doctrine of finality as applied to the legislation of Congress. Are we in New York committed to the Compromise? Go to your statute-book and see the resolutions passed for four successive sessions of our legislature declaring the mind of the people of New York on all the points involved in the Compromise measures. Mr. Clay told the South, and truly, that they ought not to complain, for they got all they wanted. What did we get? We got a law in regard to the District of Columbia *almost* as good as the old Slave state of Maryland had enjoyed for four and twenty years. We got California. Mr. C. contrasted the admission of California and that of Texas. Why the difference? One came in at the call of freedom, and the other at the bidding of slavery. What on the other side? We got new governments in the territories, and by the crack of the southern whip representatives of free states, instructed by their constituents to support the Wilmot Proviso, abandoned it at last. Then we come to the Texas boundary bill, by which no less than 92,000 square miles of free territory, twice as large as the State of New York, were made over to Slavery, and in consequence, Texas condescended to accept of ten millions of dollars. What a bargain that was! You farmers, when you put up a stock of grain, keep back one large bundle for a cap-sheaf to bind and crown the whole. The farmers at Washington understood that idea and they kept the fugitive slave law for the cap sheaf of the Compromise. That act denies the trial by jury, it suspends the habeas corpus, (I say this in face of Mr. Crittenden's sophistry,) and it cuts off all hope, and then by a refinement of meanness, puts a five dollar gold piece into the scale against him—a bribe amply sufficient to secure the action of that creature down at the City Hall. He examined the argument that the fugitive slave act is *law*. He closed by an appeal to Christians in behalf of the slave.

Rev. John T. Raymond, pastor of a Baptist church in this city, was next called forward. He is a colored man of talents, and great force of expression, but totally blind. He dwelt upon the evils and absurdities of caste. He said he was born by accident in the State of Virginia. He told a story of a physician in Petersburg, who went so far as to feel of the pulse of a slave man with the head of his cane. The man died, but he was only a slave, and no notice was taken of it. He described a scene at a love-feast, where Brother Richmond Sampson put down the presiding elder, Jesse Lee, and brought him to his knees in the altar. He detailed a variety of incidents illustrative of the operation of caste in southern religion. It cripples the colored man who is inclined by his talents to raise himself to eminence. They cannot compete in your public meetings, in your courts or your halls of legislation. It cripples their industry and enterprise, it deprives them of the benefit of their moral character for integrity and prudence. Through caste they are borne down by the inswelling flood of emigrants, and we are in a low condition, and our men are well nigh discouraged, and know not what to do. And I bless God for this meeting and these words of encouragement and sympathy. We need your prayers, we need the voice of the pulpit in our behalf, and we hope the press will speak for us. We have the prejudice of the world; but to be borne down by the prejudice of the church, and the prejudice of abolitionists, it is contrary to the word of God, and what can we do? I hope these resolutions will be carried out, and that slavery will die, and that the colored man will enjoy his rights as a man.

Rev. Henry Ward Beecher rose next. He said, At so late an hour, when your time has all been so profitably spent, I could not think of making a long speech. I would wish above all things to have this assembly go away with a religious impression. Politicians wonder whence is the tenacity of life of anti-slavery movement. It is not fanaticism that animates or controls it. It is the religious principle that is the secret of the strength of this cause. It is because Jesus Christ is alive, and there are Jesus Christs' men who count this cause dearer than their lives. The true friends of true liberty are by their nature in strong affinity with religion. To ask us to forswear this cause is to insist that we shall empty ourselves of the spirit which God has with infinite condescension implanted in our souls. Depend upon it, that so long as there is an airy pathway between the great heart of God and the hearts of men in this country, so long there will be agitation in this land, deep and irrepressible, on the subject of slavery. It may have political aspects and bearings, but essentially it is a religious question, a question between man and man whether a man shall be to his brother what God is to man, and instead of God. It prevents a slave from being a Christian man. You cannot preach the Gospel to slaves from generation to generation and keep them slaves. You must take away from them the key of knowledge, and repress the growth of the soul, or they will burst the chains. It is because this is the character of American slavery that I am opposed to it, and will be opposed to it as long as God shall spare my life.

He denied that Christianity is radically conservative; its true idea is that of growth—not necessarily revolution, but necessarily and always growth and advancement. When we preach the gospel, we do not say "be content," but "go ye onward, higher and higher." It is impossible that, long as there is a vital Christianity in the land, there should not be agitation. You have got to put out the fire of Christianity, before you can repress the agitation on this subject. So long as we have this hold upon the consciences of men, we have a power over the community, if we properly understand our strength, which cannot be repressed. He wished to see a spirit of forbearance among anti-slavery men, whatever be their differences. He wished these differences did not exist. He paid a cordial tribute of admiration to the heroic self-sacrifice of the men with whom he could not agree, who deliberately and perseveringly throw away the hopes of wealth and honor for the cause of the slave.

He appealed to the consciences of all his hearers, that the free North owes a duty to the colored men in their midst, other than merely to see to procuring safe ships to carry them to Africa. If my Savior's command were, "Let every man jump over the cross and so be my disciple," I could get along.

V.—NEW YORK AND AMERICAN SUNDAY-SCHOOL UNIONS.

The anniversary meeting of the New York and American Sunday School Unions was held on Tuesday evening, at the Tabernacle.

Rev. Isaac Ferris, D. D., President of the N. Y. S. S. Union, occupied the chair.

After prayer by Rev. Mr. Weston, the chairman, Dr. Ferris, delivered the opening address, in which, after congratulating the society upon the auspicious circumstances under which they had met, he spoke of the occasion there was for them to be thankful to their kind Benefactor, that he had permitted them to labor during another year in a cause which ranks as second to none.

This combination of different denominations to take care of the children, in some respects takes precedence of all other religious societies, for it forms a *preparatory* work to all other benevolent undertakings.

I look back with pleasure, said the speaker, to the commencement of these united labors for the benefit of Sabbath-schools. In 1817 I was connected with the school in Franklin-street. There were then *two* S. S. Unions, one Male and the other Female, since merged into one. I have in my possession a MS. discourse of Rev. Dr. Romeyn, delivered in 1821, in which he states that there were then 71 schools, with 5,500 scholars and 800 teachers, of the various kinds. There are at the present time in this city *four* S. S. Unions, the Episcopal, Methodist, Dutch Reformed and New York. In the latter one of these we have 140 schools, with about 25,000 children enrolled as scholars. In the other unions there are probably as many more, so that we may estimate that there are in this city 280 schools, with 50,000 pupils enrolled. If we include those which are now connected with King's County S. S. Union, but which may properly be considered as belonging to the N. Y. field, we shall have an aggregate of 300 schools. There is much in this for us to rejoice in. How many active members of our churches, how many ministers of the Gospel, how many upon the missionary field, have been either Sabbath-school teachers or scholars! Yet there is much remaining to be done. One generation succeeds another, demanding instruction. Not only so, but the work grows upon our hands. The rapid growth of the city in every direction demands increased effort. To be faithful to society, where soon these children are to take an active part for evil or for good, requires both careful thought and earnest labor.

There is one department of the work which I especially commend to the Teachers' Association. I refer to the wants of the juvenile German population. Something I know is done for them, but not near enough, and multitudes are growing up breakers of the Sabbath day, lovers of intoxicating drink, and even infidels. Go at the close of a Sabbath day to those regions where the Germans congregate, and test the truth of these assertions. The great mass of German emigrants have been trained with no regard for the Sabbath, and are met on their arrival here by influences which fasten their fetters upon them and on their children. You may not even go among them to give away the simple tract, without being in danger of insult. Witness the case last week, reported in the newspapers, of the missionary who was bruised and beaten in the midst of his benevolent exertions for their good.

Moreover, of some fifty journals printed for this class of people, the majority assail Christianity, even denying the personality of God, ridiculing religion, and advocating Epicureanism. Their more literary papers ridicule those who aid in advancing churches, and publish Bacchanal songs which would not be tolerated in English papers. These facts I gather principally from the statements of the *Christian Examiner*. Their halls are open for infidel discussions and concerts, mis-named "sacred," are given upon Sabbath evenings, in which not only irreligious singing, but the dance, prevails. Now what shall be the lot of this misled people? Their thousands of *children* are accessible, and through them we may reach many a parent, certainly many a parent's heart. They desire to learn our language; we may teach them through a holy medium. They have a fondness for music; we may instruct them to join in sacred songs. We, as a union, can do this work far better than any single denomination. But there must be self-denial. Many teachers must walk two and three miles, and give up the quiet and pleasant congregational schools with which they are now connected. Still the work is worth all that it costs. There will be need of pecuniary aid, and the churches must furnish this, for I hold that the teachers in these mission schools should not both do the *work* and make the *payments*. Can we do better than to make this German school missionary work the especial work of this coming year? We talk of foreign missions, but here is a work demanding the same spirit. I commend it, therefore, to Christian hearts and hands, and may our Divine Head grant his blessing upon the entire work in which we are engaged!

The choir of the Tabernacle then sang a beautiful and appropriate chant, after which James N. McElligott, Esq., Corresponding Secretary of the N. Y. Union, presented his annual report. After speaking in general terms of the prosperity of the past year, he went on to present the various considerations why the cause of Sabbath-schools should be sustained.

First, Because these schools are conducive to the greatest good of the individual for *time*. This indeed is the lowest aspect of the work; but if this were all that was accomplished, it would be enough. Sunday-schools may be considered for the time being as enlarged family circles. They have a care for every thing which relates to the good of their members. In no sense, however, are they substitutes for parental responsibility, but although not substitutes, they are efficient aids. Conversely, too, if children are rightly brought up at home, the duties of teachers are very greatly aided.

Secondly, Sunday-schools are for the good of the individual through all *eternity*. It is here that these schools differ especially from day schools,—in giving *moral* instruction, in making the children familiar with the *Bible*, and, in fine, by pointing them to the source of all hope, here and hereafter, the Cross of Calvary.

Thirdly, They act powerfully for the good of the community. Clearly, if schools which are merely secular are considered to earn their support from the state, much more may these put forth a claim to support. It is not merely intelligence which makes a useful citizen. It is his moral character.

Fourthly, These schools are full of good works to mankind, and yet are *free* to all. They are free in the widest sense; their conductors even are secured by no tempting salaries, but their labors are all put forth without money and without price. About these schools charity delights to hover. Are any hungry? she feeds them. Are any naked? she clothes them. Are any ignorant? she instructs them. Are any old enough to work, with no one to employ them? she finds them places. Are any sick? she brings relief. Are any dying? she prays for and comforts them.

Moreover, the children themselves are taught to exercise charity to others. Their missionary societies are formed; and if the time would allow, most interesting particulars could be brought forward concerning what has been thereby accomplished.

Such are the main considerations why the cause of Sunday-schools should be sustained. In regard to the operations of this Society, I may say that 141 schools are connected with this Union, of which only 94 have sent in their annual report. In those which have thus reported, there are 1205 male, and 1179 female teachers, of whom 2119 are professors of religion, 119 having made such a profession during the year that is past. There are 9436 male, and 10,249 female scholars connected with these schools, of whom 456 are professors of religion, 253 having within the past year united with the church.

The average attendance at all these schools during the month of March was 10,099, and the number of volumes in all the libraries is 39,299.

The Union have distributed during the year large numbers of bibles, testaments, hymn-books, question-books, and other publications.

About one-fourth of all these schools are *Mission Schools*. There is need of many more. From several of them churches have arisen.

The efficiency of the *Sunday-school Teachers' Association* has been great; but it is a matter of regret that so many fail to improve the advantages which its meetings hold out.

The relations of this Union to the parent society continue harmonious. Its claims have never been more cheerfully recognized.

We have constant need of pecuniary contributions to enable us to carry on our operations: but most of all, there is need of the continued prayers of Christians.

Such is a brief review of the condition of our Union, at the close of its *thirty-sixth* year.

The Tabernacle choir then sang the anthem, "There is an hour of hallowed peace." After which Professor Hope, of Princeton College, was introduced to the audience.

He said that he should assume that his audience were interested, and had confidence in this work, and that he should confine himself to a statement of such general views and cautions as might seem to him necessary for its more rapid advancement.

History, since the Christian era, said he, may be divided into three epochs. First—The age of preparation, from the advent of the Savior to the time of the Reformation. Second—The age of propagation, which is the present. Third—The age of fruit, which is the Millenium.

The great characteristic of the present age of propagation is its *dynamic* nature, its power. its force, its activity, penetrating into government, commerce, industry, every where in short. Hence it becomes an age of turbulence and revolution. It is, moreover, an age of machinery, and we can no more propagate Christianity without machinery, than print our Bibles without the aid of steam. By machinery here, I mean the organization of societies for benevolent operations. There are two sides to this question. There are the advocates, and there are the opponents of these organizations. I am on both sides. There are two things to be accomplished,—one can be done by such machinery, and the other cannot. Wherever you can regard the wants of the destitute as a *constant* quantity, there a society can work. But there is an immense *residuum* where individuals must labor. The Savior has left the poor to us not as a burden, but as a precious legacy. With them we must personally labor. We must bear in mind the vast distinction between alms-giving and charity.

Now one great claim for the importance of the Sunday-school cause is this, that it brings out individual effort. It makes us labor with our hearts and hands. It would be a great calamity of the Church if Sunday-schools were done away. But there is danger even here, that Sunday-schools will become machines. Such will be the case if teachers confine themselves to their duties in the school upon the Sabbath day. If you would know the true way of laboring in such a work, read that part of Dr. Chalmers' memoirs where he describes the operations of their mission schools in Glasgow. The statistics of his report are full of encouragement and hope.

Let me say to the teachers here, lift up your aims! Be not content with intellectual teaching. Enlarge your hopes. Expand your thoughts. Attempt great things and you will be sure of great blessings. Let me urge you to be right yourselves. The secret of success in this work is the bringing of the refined feelings of the Christian heart into sympathy with those around you, and remember that you cannot radiate heat unless you have it within you to radiate. I would not disparage the labors in this cause of those who are not Christians, but I would say to all such persons you can do much more. You must have the love of Christ within you in order to accomplish great results. It is not of so much importance what you are saying and what you are teaching as *what you are* in the sight of God. If you are right yourselves, you will always be like Leyden jars charged with electric fluid. All who come in contact with you will receive the precious spark. Therefore seek to have your own souls filled with the love of Christ and then you will shed an influence for good upon all who are around you.

After the choir had sung "Wake the song of Jubilee!" Rev. Mr. Willetts of Philadelphia was announced as the representative of the American Sunday-School Union.

Mr. Willetts said that the parent Society closed their twenty-eighth year under circumstances of the most pleasing and encouraging character. The receipts for the past year in round numbers were over one hundred and ninety thousand dollars, of which one hundred and forty thousand dollars were received from sales and in payment of debts, leaving about fifty thousand dollars received in donations and legacies, chiefly for the missionary department. 140 Sunday-school missionaries have been employed during the year, who have established 1,700 new schools, and have visited and revived 1,800 others, which embrace a total of 25,000 teachers and 165,000 scholars.

The Society has issued 38 new publications, equivalent to 16,000 18mo pages. They have also published semi-monthly the *Sunday-School Journal* and *Youths' Penny Gazette*, the latter of which has a circulation of one hundred thousand copies. 150,000 dollars' worth of publications have been distributed during the year.

The Society wishes to have it distinctly understood that its publishing department is distinct from the missionary. All contributions from the churches, unless otherwise ordered, go to the latter. The former is expected to pay its own way. At the present time, however, $20,000 have been drawn to the missionary department from the publishing, cramping thereby the operations of the latter, and demanding relief from the churches.

On reviewing the whole work, there appears to be every reason for thanking God and taking courage. There are many reasons why we should throw our thoughts and efforts into the Sunday-school cause.

First, Because of the good done to the *children*. The position of this society is well illustrated by the story of a scene which occurred in the streets of London. A woman, seeing a child in danger, rushed to its aid, crying frantically, "Save that child!" "Is it yours?" said a bystander. "No," said she, "but it's somebody's child!" So with this Union. It knows that somebody's children are in danger of death, and it comes to their aid without inquiring whose they are.

It opens the doors of intellectual instruction; but it goes beyond this. It provides for the moral wants. It not only teaches the three R's which the illiterate father was so anxious to have his children know, reading, writing and arithmetic, but it adds a fourth, religion, righteousness!

But, *Secondly*, This cause is a useful one for the good it does *us*.

A Chinaman who visited this country went back and reported that it was a very strange land. "Every thing," he says, "does itself. The cotton spins itself; the pins make themselves; and so with every thing else." There is danger that we shall, in higher things, rely too much upon machinery. There is danger of relying on *societies* too much. But this union is one which gives a chance for *all* to work, and to keep at it all the while. Just here it is that it so especially blesses the church.

Thirdly, This Sunday-school cause does good to universal humanity. Humanity is the watch-word of the age; to elevate man, its aim. And if ever there was a time when we needed to have all our irons in the fire, "shovel, poker, tongs and all," this is the day. The cause which is now before us is second to none. I would make no invidious comparisons. I would go for every thing which elevates man. But in some respects this work takes precedence of all. It is a helper of all good works, a wonderful auxiliary. It brings up new recruits. It is training reserve guards. It is advancing with fresh soldiers, who will secure to those now in the field a victory. For the good, then, of children, for the good of our own souls, for the good of all humanity, let us give our hearts and our money to this work of Sabbath-school instruction!

VI. THE AMERICAN TRACT SOCIETY.

This great institution of energetic Christian benevolence held its 27th anniversary in the Tabernacle on Wednesday morning, May 12th. A heavy rain before the hour of assembling produced that rare spectacle, a thin meeting of the Tract Society.

Hon. Thomas Scott Williams, late Chief Justice of Connecticut, presided at the meeting. Opening prayer by Rev. Asa D. Smith, D.D., of New York. The President read an address of some length which was too imperfectly heard to be reported. The Treasurer's report was read by Mr. Allen, and an abstract of the annual report by Messrs. Hallock and Cook, secretaries, of which the following is a summary:

The twenty-seventh year has been one of prosperity and usefulness. The receipts, number of colporteurs, circulation, and grants, are greater than in any previous year. Rev. Dr. Mason, of the Publishing Committee, and Rev. Dr. A. Alexander and Gov. Morrow, Vice-Presidents, have been removed by death.

New Publications, 96, of which 25 are volumes, in English, German, French, Spanish, Portuguese, Italian, Dutch, and Danish. Total publications, 1,685, of which 352 are volumes: total approved abroad, in about 114 languages, 2,673.

Periodicals.—The monthly edition of the *American Messenger* is 200,000; of the *American Messenger* in *German*, 25,000; and of the *Child's Paper*, about 125,000. Of the Family Christian Almanac were printed 310,000; and of the Christian Almanac in German, 30,000.

Circulation of Publications, 8,892,973, including 967,269 volumes, and embracing 283,296,568 pages. Total since the formation of the Society, 128,719,840 publications, including 7,535,064 volumes. *Gratuitous* circulation during the year among the destitute, 65,164,181 pages, value about $43,500, including 6,610,335 pages to Life Members.

Receipts, in donations, $116,406 41; for sales, $226,343 50: total, with balance $109 02 in the treasury, $342,858 93.

Expenditures, including $79,073 82 for colportage, and $20,000 remitted to foreign and pagan lands, $342,199 10. Balance in the treasury, $659 83; which the Society has under obligations to pay, to be paid within six months, $45,487 05.

General Agents and Superintendents of Colportage, to the number of twenty-one, have been employed for large districts of country, in raising funds and securing and superintending the labors of colporteurs.

Colportage.—The whole number of colporteurs during the whole or part of the year has been 643, including 170 students from 40 different institutions for their vacations; exclusive of 73 recently commissioned. Of the whole, 103 were devoted to the foreign emigrant population, German, Irish, French, Welsh, Spanish, Norwegian, Danish, and Dutch. The number in commission, April 1, was 400.

The appointment of colporteurs has been as follows: Maine, New Hampshire, Massachusetts, East Vermont, and Canada East, (American Tract Society, Boston,) 20; West Vermont, 4; Rhode Island, 2; Connecticut, 7; New York, 87; New Jersey, 8; Pennsylvania, 86; Delaware, 3; Maryland, 17; District of Columbia, 1; Virginia, 70; North Carolina, 5; South Carolina, 4; Georgia, 22; Alabama, 10, Florida, 2; Louisiana, 8; Texas, 8; Mississippi, 7; Arkansas, 1; Tennessee, 24; Kentucky, 24; Ohio, 82; Michigan, 14; Indiana, 33; Illinois, 40; Missouri, 23; Iowa, 7; Wisconsin, 12; Canada, 11; Mexico, 1; total, 643.

Statistical Results.—Years of service, 264; number of families visited, 552,538; with 257,967 personal religious conversation or prayer was held; 13,199 public or prayer-meetings were held or addressed; volumes sold, 488,624; books granted to destitute households, 137,115. The spiritual destitution of the fields thus traversed will appear from the fact that 88,677 families habitually neglect evangelical preaching, making 1,560,000 souls reached within four years, who do not enjoy the instructions of the ministry; 62,942 families, during the year, were destitute of all religious books except the Bible; 38,354 had not the Bible; and 51,462 were Roman Catholic families.

These statistics show that colportage is reaching the poor and destitute, and this view is confirmed by extracts from the correspondence of colporteurs in various parts of the Union, published in the Report. So vast is the destitution, so wide the dispersion, and so rapid the emigration, that the committee reiterate their conviction of the speedy necessity of at least one thousand colporteurs for this continent.

Foreign and Pagan Lands.—The urgent claims of various missionary stations impelled the committee, at the close of the year, to increase the appropriations for foreign distribution, from $18,000, as proposed, to $20,000, which has been remitted as follows: for China, General Assembly's Missions, $200; Board of Commissioners for Foreign Missions, $500; Fuhchau, $200, Baptist Missionary Union, Hongkong, $400, Ningpo, $400; Southern Baptist, Shanghai, $200; Siam, Baptist Mission, $600, General Assembly's $500; Ava, Assam, Burmah and Karens, $400; Missions of General Assembly in Northern India, $3,000; General Baptist Mission, Orissa, $300; Teloogoos, Baptist, $300; Lutheran, 100; Madras, 1,800; Ceylon, 1,000; Madura, 700; Ahmednuggur, $500; Bombay, $1,000; Gaboon, Africa, $100; Nestorians, $200; Mosul, $100; Syria, $250; Armenians of Turkey, $1,500; Greece, American Board, $300; Baptist Union, $400; Salonica, $50; Italy, through the Italian Society at Geneva, $500; Russia, $700; Sweden, $100; Germany, American Baptist Mission, $1,000, Lower Saxony Tract Society, $200; Nuremburg, Northern Bavaria, $200; Calw, for Hungary, $100; Basle, Dr. Marriot, $100; Belgium, $200; Paris Religious Tract Society, $800; Toulouse, $300; Grande Ligne, Canada, $100; total, $20,000.

In reading the report, Mr. Hallock enlarged on some points. The introduction was as follows:—

Sensible of weakness and short-coming, the committee are yet conscious of a single aim, to make known "Christ crucified," through the power of the Spirit, for the redemption of men from sin and death. The survivors among us well know that this was the one aim of Milnor, (whose own soul was saved from forty years of legality as a brand from the burning,) and of other brethren beloved, who have entered into rest; and that if the Society shall ever swerve from this one aim, the hopes of those who have hitherto confided and prayed for it will be blighted. The committee trust in the grace of a faithful God to keep the Society from generation to generation true to this one end, for which the Redeemer died, and rose, and reigns at the right hand of the father. With gratitude for his smiles hitherto, they commit the Society to his kind and guardian care for the future.

The venerable Dr. Archibald Alexander was spoken of as having been actively connected with the Society in several relations.

He was himself brought to Christ by the special means of being called to read Flavel's Method of Grace, Knocking at the Door, and other works, to an aged lady, whose eyes were dim. He would read to her till the truth so affected his heart that he could not proceed, when he would excuse himself till the next day; and those impressions never left him till he found peace in Christ.

About twenty years ago he began to cheer and encourage the Society in the circulation of evangelical volumes, in which work he gave his cordial counsel and co-operation till his death; and on his dying bed gave $10 to supply a destitute minister with the Society's Pastor's Library.

In regard to the foreign operations of the Society, several important items were exhibited:—

In pursuing the one object of guiding benighted souls to Christ, through the blessing of the Spirit upon the truths of the Gospel, the Society have perseveringly regarded the wants of not far from two hundred millions in Roman Catholic and other nominally Christian countries, and six hundred millions of heathens.

The general progress of truth in this great foreign field of labor demands gratitude and praise to God. With whatever may be discouraging, the advance in fifty years is wonderful, and when well considered must cheer the most desponding. Who could bear the thought of Christian missions being set back half a century? And the Christian press has been a valued and cherished auxiliary to those missions.

In France it is urged that the very suppression of the freedom of the political press, has awakened a thirst for reading, and renders the religious tract more acceptable.

In Germany, God has blessed the tract and the colporteur, especially as connected with the prayers and efforts of the American Mission at Hamburg. In the war with Denmark, the tracts carried by a pious German soldier on his bosom received the bullet, and saved the faithful distributor's life. These efforts have been extended to Bohemia and Moravia, and a new field is opened in Bavaria.

In Russia, 150,000 tracts have been received by the government for the Russian army, navy, and hospitals.

The wife of a Russian nobleman reports the admirable effects of 600 tracts bought by her at a Mission fair, among 2000 peasants employed on their estate. The tracts were more effective than the laws suppressing intemperance, and it is hoped are guiding many to Christ.

Among the Armenians the progress of the work of God, and the blessing on the Christian press, call for thanks and praise to God, of which we hope to hear from our worthy brother Goodell, who is now welcomed among us.

Nearly the same is true of the Nestorians, and a beautiful letter from priest Eshoe addressed to this society on behalf of the Nestorians and the mission schools; is full of gratitude to the society, and through it to God, who has filled their hearts with joy in receiving the gospel of his Son.

In India "great changes are in progress, and India can no longer be what it was." This is confirmed by statements from Bombay—from Madura—from Ceylon—from Madras—from the Telooguos—from Orissa—from the large and efficient missions in Northern India. Caste is weakening, the influence of Christianity spreading. Hindoo infidelity is increasing, and at the same time the native press in some parts is bitter in its opposition to Christianity. The state of things calls more and more loudly for all the means of diffusing the knowledge of Him in whom alone is salvation.

In Orissa tracts were the means by which the Gospel first took root there, and by which Gunga Dhor and some of the most efficient native preachers were converted.

At the late festival of Juggernaut the missionaries were unexpectedly joined by a Brahmin, taught by tracts alone, and who boldly proclaimed to the multitudes the condescension, purity, mi

American Liberty! He did not altogether like the name. It had a scent of mortality about it that saddened him. Liberty should be neither American nor European; it should be just *Liberty.* God is God. He is neither America's nor Europe's God; but God. So it should be with liberty. American liberty sounds like American privilege: and wherever liberty has been regarded as a privilege, and not a principle, it has failed to be lasting. The nature of every privilege is exclusiveness,—that of a principle is communicative. Liberty is a principle—its community is its security—exclusiveness is its doom. Change "American liberty" into "liberty" then liberty would be for ever sure in America, and that which found a cradle in Faneuil Hall will never find a coffin through all coming days. Speaking of the eloquence for which this hall is famous, and the success which crowned that eloquence, he ascribed it to the intelligence of the people. This led him to speak, as he did strongly, of the striking prosperity and intelligence of our people. "How intelligent the people look!" he and his companions had exclaimed a thousand times. It was to such a people the orators of Faneuil Hall had to speak, and therein is the mystery of their success. Appealing to this intelligence, and construing the evidences of popular sympathy, the Hungarian persuaded himself that Massachusetts had pronounced a verdict in favor of his cause. The remainder of his speech was occupied in commenting upon the difficulties he had had to contend with. The first was, that he had unhappily come here at a bad time,—when the country was upon the eve of a contest for the Presidency. The second he said was rather curious. On the one hand he had been told, that ever since he arrived, he had fallen into the hands of abolitionists and free-soilers, and if he had landed somewhere in the south instead of New York, he would have met with quite different things from that quarter. To offset this he read an extract from a letter which he received from Boston, in which the writer describes him as surrounded by slaveholders ever since he put foot upon English soil, if not during his whole voyage from Constantinople, and in this country by those whose threats, promises and flattery make the stoutest hearts succumb, and as occupying thus a position which reminded the writer of the scene where the devil tempted our Savior by taking him up into a high mountain. Kossuth inferred from these contradictory charges that he stood just where is was his duty to stand—on a truly *American* ground. The third obstacle he met was from the opposition of the commercial interest. But I pass this to mention a longer speech, made on the following evening at the banquet in the same place. It was a speech of great interest from its reference to the events of his own personal history. He corrected the current impression that the Turk had set a price upon his protection in the proposition to renounce Christianity and embrace Islamism. It was indeed suggested to him by the Grand Vizier and other ministers of the private council of the Sultan, that if he esteemed life more than honor, he could save his life by abandoning his religion. But the next day the Sultan, when hearing of the matter, rose from his seat, and lifting his hands to God, said, "I will never divert the sufferings of war from my country by staining the honor of my empire. If I am doomed to perish with my people, let it be done in honor. I never will surrender these men."

In regard to his acquisition of the English language, he made the following interesting statement:

"I was sent to prison—deprived for a year of every intellectual food—no book, no pamphlet; and at last, one day, after being so long at so allow me to read, the order led to make my choice in such a manner that the books I should select should have nothing to do with politics. Well, I indeed was not conscious of what I did, but only remembered what treasures were hidden behind the key of the knowledge of the English language—treasures of intellect and high sentiments; and therefore I told them, 'just give me an English grammar and Shakspeare. That, I hope, you will not consider as anything to do with politics.' But, *lo! gentlemen,* what has come out of that very fact! *Not as if my little bad English* was to be contributed by a single word to the knowledge, to the intellect, or even to develop righteous sentiments on earth.

"But if I knew not your English as I do, I would not have been so received in the United States, because there is a necessity of communication between men. God only looks at the heart, but man wants words to express his own sentiments. This much my enemies were aware of, and the very day I landed at Southampton, in England, an article was published in the London *Times*, saying what a curious appearance it would be my coming to England, not able to pronounce a single English word, and Lord Dudley taking me by the hand and carrying me along from city to city, to be shown as a curiosity from Asia. Lord Dudley going on making bad speeches, and I boving. It was published the very day when I had the first opportunity to speak to a public assembly in England, in the public hall at Southampton.

"But, indeed, it is curious, as my friend Mr. Pulszky can bear testimony, that a few weeks before, I sent him a dispatch from Kutaych, written in English. One part would have been necessary to publish, but Pulszky not feeling authorized to make any alterations, published it exactly as written by me in very bad English. Some weeks later I met him in England, and since then I have spoken five hundred times publicly. It reminds me of some of those ancient orators, when, by the act of Divine Providence, the humble apostles of Christ were given the knowledge of languages."

KOSSUTH ON BUNKER HILL.

Many were anxious to see and hear the Hungarian on this memorable height, and it was evident that he himself felt deeply. Pointing to the monument, he began. "My voice shrinks from the task to mingle with the awful pathos of that majestic orator. Silent like the grave, and yet melodious like the song of immortality upon the lips of cherubim,—a senseless, cold granite, and yet warm with inspiration like a patriot's heart—immovable like the past, and yet stirring like the future, which never stops, it looks like a prophet and speaks like an oracle." He showed his familiarity with the history of the battle by giving a life-like sketch of the shifting drama; and then turning from the American Bunker Hill to the Hungarian Kapolna,—"both called defeats, but both eventful victories,"—he gave utterance to the eternal griefs of his fatherland. Alluding to the youthful Emperor of Austria, and to his captive mother and sisters, he exclaimed—

"Young Nero in Vienna's old walls, thou mayest rage and pour the embers of thy fury over my people's head; thou mayest raise thy scaffold, and people thy dungeons with thousands of new victims, and drain the life-sweat of my people, and whip it with the iron rod of thy unparalleled tyranny.

"I defy thee to break my people's high-minded spirit! Foolish boy! thou mayest torture my family—break (tear) apart (my old mother—murder my sisters, and send forth thy assassins against him who, with ill-fated but honest generosity, once saved thy crown. Thou mayest do all thou canst! Thy days are numbered; thy power is falling, and my country will be free!"

He concluded his speech as he began it, by alluding to the monument, the orator, "whose silent speech was the harmony of an angel's song," and by declaring that though the happiness of Washington might not be his lot, the devotion of Warren should dwell in his breast!

KOSSUTH IN THE PUBLIC SCHOOLS.

I crave indulgence for occupying a little more space, in mentioning the visit of the Hungarian to our public schools. After visiting the Primary, Grammar, and English High School, he was conducted to the Public Latin School, where he was welcomed in an appropriate speech from Dr. Edward Beecher, the Chairman of the Latin School sub-committee. In his reply Kossuth warned the guardians of our schools of the danger of considering our system perfect. He was far from considering it such, and thought that some improvements might be copied even from European institutions.

"For instance, in your highest institutions, you appoint a Professor in some department of science, Geography, it may be, or Chemistry. He is perfectly fit for his post when he is appointed. He knows all the details of the subject which he is to teach. But years roll on—the world goes on—science advances—new facts are discovered—new theories are invented—and your professor remains where he was, and yet your students are obliged to attend his instructions. It is an accident merely, one may teach, and the students may attend the instructions of whom they please. Thus sometimes a young professor lectures to a crowded auditory, while his old neighbor, who has not advanced with the age, has bare walls. There are many things to be learned here with regard to education as well as other things, and as soon as you say, 'We are better,' you shut the door to improvement and consequently to perfection."

ITEMS.

There are other matters soliciting my pen. The General Conference of the M. E. Church North is now in session, and this week the question of lay representation is likely to come up, with other subjects of interest to the church of Christ at large. Yesterday a large number of our pulpits were occupied by Methodist ministers from a distance. I have occupied so much of your space that I refrain from adding more.

M. S. N.

FROM OUR ENGLISH CORRESPONDENT.

THE QUEEN AND FREEDOM OF ELECTION.

The ancient borough of Windsor, above which towers the Regal Castle, returns two members to Parliament. There are a little over 700 electors. It has been the immemorial custom to present two "court" candidates for the acceptance of the electors: these "court" candidates being the friends of the ministry for the time being, and not the nominees of the crown. The Liberals of Windsor have manifested a good deal of sturdy English Independence, and have fought stoutly and sometimes successfully to return Reformers or at least one. The voters connected with the royal household, and the castle tradesmen and pensioners, number about 120. These are expected to obey a hint from the great officers of the household, and counting upon this, Lord Derby's great officers caused two conservatives to be put in nomination for the impending election. But "the Castle" reckoned without counting the lady of the castle, who it is understood before leaving Windsor for London, issued her royal commands that no officer attached to her person, however high his position, should interfere with the free exercise of the electoral franchise of her servants and tradesmen at the coming election, on pain of dismissal. The chief supporter of one of the Nonconformist chapels at Windsor is at the head of one branch of the domestic economy of the castle. A considerable number of electors were desirous to have as their representative a professional gentleman of the town, a thorough liberal and Nonconformist, known by reputation to the Queen and Prince Albert, he declined the overture, but a member of the royal household intimated that the nomination would not be unacceptable. These facts are not public, but may be relied upon, as illustrating the character of the royal lady of Windsor castle.

AGRICOLA.

For the Independent.

MATHEMATICS AND MACHINES.

"A. S. P." never designed, and does not desire to answer the reasonings of Mr. Andrews. They are "too long, if not too hard," as was remarked at the outset. He intended to be merely dogmatic and not argumentative.

A mathematical discussion would be out of place in *The Independent*, and any other style of argument would be a mere war of words.

The best popular solution of Mr. A.'s numberless questions will be a "Static Engine" at work. Meanwhile, "A. S. P." has left his address at *The Independent* office, and will at any time renew a conversation, which not long since, in their own office, left the static pressure trio unanimously perplexed and unanswering!

RELIGIOUS INTELLIGENCE.

CONGREGATIONAL CONVENTION IN OHIO.—The following circular will be of general interest to the friends of Puritan doctrine and order in the West.

MARIETTA, April 26, 1852.

DEAR BRETHREN:—At a meeting of the Marietta Consociation, held at McConnelsville, Oct. 28, 1851, the question of holding a Convention of the Orthodox Congregational churches of Ohio, (viz.: those adopting the Westminister Shorter Catechism,) in order to secure a closer bond of union, become more intimately acquainted with each others' condition and wants, and consult for our general welfare, was discussed and unanimously approved, the undersigned being appointed a committee of correspondence to ascertain whether the churches generally would unite with us in the accomplishment of the proposed object. Said committee were also authorized, in case of a favorable expression of opinion from other portions of the State, to carry out the views of the Consociation, and take the necessary steps to the calling of the Convention.

The committee have performed the duty assigned them of corresponding with the ministers and churches as above designated, so far as known, and have received numerous replies unanimously and cordially approving of the object, expressing the opinion that the time has come for the holding of such Convention, and that it may be made productive of good, we now proceed, in the name of the Marietta Consociation, and in behalf of the churches of Ohio sympathizing with them, to designate the time and place of meeting, which will be at Mansfield, Richland Co., on Wednesday, the 23d day of June next, at 2 o'clock P. M.

As the meeting is designed to be one for mutual counsel, and more extended acquaintance, it is thought desirable that the churches should be represented by their membership. We accordingly invite a lay delegation. As this also will be the first general Convention of Orthodox Congregationalists in the State of Ohio, we express the hope that as large a portion of the ministers and representatives of the churches as possible, may be assembled on the occasion. And may the Great Head of the Church be himself present to smile upon, and direct all our counsels, and make the assembling of his people to redound to his glory, and the advancement of his own cause.

Yours, in the bonds of the Gospel,

THOMAS WICKES.
DAVID GOULD.
WILLIAM WAKEFIELD.
DOUGLASS PUTNAM.
A. T. NYE.

KNOXVILLE, ILL., April 20, 1852.

The Lord has graciously poured out his Spirit here, and granted us a refreshing from his presence. At this we rejoice, greatly; and the more, because that for a long time previous, the work of salvation had been hindered. Divisions prevailed among the professed friends of Christ, and in some instances heartburning jealousies, unreconciled differences, and unforgiven trespasses were added. There are two Presbyterian churches in the place, and also one Congregational church, besides a large Methodist society, and about the usual amount of other *ists, ites* and *isms*. As the winter season progressed, some of those who mourn over the desolations of Zion, began to feel that the season for special efforts should not be allowed to pass, while nothing was done for Christ's kingdom here. But whence should salvation come? How should these discordant elements be brought into harmony? Either of the Presbyterian churches alone, could have rallied but a few to the necessary contest; and the Congregationalists, with smaller numbers still, had no house of worship fit to be occupied. But at length the star of hope began to dawn. Sufficient unanimity was secured to invite the Rev. O. Parker to hold a union meeting among us. The invitation was signed by the pastors of the Presbyterian churches, and by the stated supply of the Congregational church. The meeting was to be held in the most convenient house, which was the O. S. Presbyterian. Before the commencement of the proposed meeting, the O. S. Presbyrians resolved to have nothing to do with the meeting, and would not suffer their house to be used. Upon this, the N. S. Presbyterians thought best to make no farther efforts in that direction. But a few of the Congregationalists, after consultation, urged Brother Parker to come and hold the meeting, notwithstanding the defection of their Presbyterian friends. Brother Parker came, and commenced the meeting in the unfinished house of the Congregationalists, with twenty hearers. After two days the N. S. Presbyterians united with us and invited us to their house, and by the time this had become too strait for us, we were invited to the other Presbyterian house. Brother Parker labored with us twenty days, and closed his efforts last Sabbath evening. In view of the discordant interests, and incongruous materials engaged in this effort, we do not see how fallible man could have done better than he has done, or give better satisfaction. The number of converts is not ascertained, but it is believed that not less than fifty have professed to submit to Christ. We hoped, and expected, and even believed that the Lord would do a great and good work for us, but still our feeble faith was rebuked from time to time, as in the progress of the work, God exceeded our expectations. It is believed the interest was more intense at the time Brother Parker left us than at any previous time. Whether this shall now abate, or go on to a still more glorious consummation, remains to be seen.

One of the principal obstacles in the way of this work hitherto, and which may still impede its progress, is the unnatural prominence given to the distinctive differences between Presbyterians and Congregationalists. While the churches have quarrelled the young people have grown up in impiety, and all sorts of schemes have taken possession of men's minds, not excepting spiritual rappings.

J. R. S.

{ HOLLAND PATENT, ONEIDA CO., N. Y., May 10, 1852.

To the Editors of the Independent:

GENTLEMEN:—My labors in the Presbyterian church and society of this place commenced about one year since. During this period sixty-seven have been added to the church—sixty by profession and seven by letter. Not far from forty heads of families have been hopefully converted and some twenty-five family altars have been erected. We have great reason to be grateful in view of the work God hath wrought. He hath retrieved his injured honor and greatly blessed his people. For His own name's sake He hath poured down His Spirit and made manifest the difference between truth and error. We have been very efficiently aided in our toil by Rev. Jedediah Burchard, who spent some five weeks among us preaching the great truths of the Bible—but dwelling very emphatically upon the absolute necessity of the Holy Spirit's presence in regeneration, and the eternal Deity of Jesus Christ. We shall probably receive others to our fellowship who have not yet united with any church, and expect to see God's work progress from month to month and year to year. In Him alone is there help.

Yours, in the Gospel,

CHARLES JONES.

INSTALLATION.—Rev. D. McGee Bardwell was installed as pastor of the First Congregational church of Michigan City, Indiana, by a council called for that purpose. Introductory services by Rev. A. S. Kedzie of Kalamazoo; sermon by Rev. H. C. Morse of Union City; installing prayer by Rev. E. Colton of Niles; right hand of fellowship by Rev. L. C. Rouse of Edwardsburg; charge to the pastor by Rev. A. S. Kedzie; charge to the church by Rev. E. Colton; benediction by the pastor.

The pastor of this staunch, independent Congregational church enters with a warm reception upon an inviting field of labor. The exercises of his installation—including the music—were admirably appropriate and well sustained. The sermon set forth in a quaint, graphic mode the dire effects of man's fall and the adequate remedy of the Gospel wherever applied by the Holy Spirit.

SCRIBE.

METHODIST MISSIONS.—A writer in the *Christian Advocate & Journal* says, that the people called Methodists raise annually $684,453, for foreign missions, have 900 ordained missionaries and 8,226 assistants preaching and teaching in 32 languages, and number 165,972 church members.

But I cannot conceal the fact that I am mortified and pained that the M. E. Church, the largest in the great Methodist family, and one of the largest Protestant denominations in the world, is doing much less in the cause of foreign missions than most of the other great Protestant evangelical churches of this country and of Europe. More than $500,000 of the money which the Methodists raised for foreign missions last year were raised by the English Wesleyans. The M. E. Church raised only about $55,000 for this purpose, nearly $20,000 of which were expended within the limits of the United States and Territories. The Presbyterians, and other denominations associated with them in the missionary enterprise, (all of them numbering less than the M. E. Church,) raised $377,982. The American Baptist Union raised $105,829.

FROM OUR ENGLISH CORRESPONDENT.

RELIGIOUS PERSECUTIONS IN GERMANY.

One of the disciples of Ronge has written to him from Breslau, communicating facts showing the triumph of Popery and Jesuitism in Protestant Prussia. Some of the passages in this letter will be read with interest:

"As I write to you this letter, the police have closed the first free catholic congregation which you formed in Germany after your letter against the adoration of the holy coat at Treves. At the same time they have dissolved the school of our congregation, and next Sunday the Jesuits will preach in Breslau. The catholic party in Austrian Poland, was also triumphing. You will feel for us and know how deep is our grief. For more than seven years you have worked in Silesia and Germany with great success, and the arrogant catholic hierarchy was silent. For the new reformation we have now the Jesuits. The Prussian ministry must be mere Jesuitic tools, or the King must already be a secret catholic. Surely it is not possible, that a real protestant ministry could so be blind as, by suppressing the free catholic congregations, to break down the strongest bulwarks. For Prussia against popery and Austrian despotism. This is the aim of Austria, to weaken and to humble Prussia and protestantism, and our ministry is foolish enough to prepare the way to the imperial crown of Germany for the house of Hapsburg.

* * *

"The Jesuits have preached with great success in many towns in Silesia, and the King of Prussia does not see that he is dishonoring the battle-fields of Frederick the Great for protestant liberty! Catholicism makes daily progress, and very soon you will learn its victories in the North of Germany. The greater number of newspapers are silent about these proceedings, fearing to be suppressed. Many praise the speeches of the Jesuits to obtain their grace and favor. The press is now worse than in the time of the old censorship, because every newspaper is in danger to lose the caution-money.

* * *

"It was a heart-breaking moment when the school of our congregation was dissolved. Two hundred and thirty children cried aloud, weeping tears, as they were compelled to leave their free school, where they were instructed and treated with humanity. Is there a difference between the violence of the protestant ministry in Prussia in the nineteenth century against the free religious congregations, and the violent proceedings of the House of Hapsburg against protestantism in the seventeenth century? What a shame for protestant Prussia!

"Many members of the congregation became ill in consequence, and a great part will emigrate to America if we do not soon find a helping hand."

* * *

Ronge says:

"I formed the free religious congregation at Breslau on the 22d of January, 1845, and for seven years the government found no cause to suppress it. From Breslau the new reformation spread throughout the whole of Germany, and already in France, Poland, and amongst the German population in America, leading at once by example the interior progress of the reformation. Therefore the revenge of Jesuitism is directed especially against this congregation.

* * *

"My fellow-laborers in the free congregations write me that they will struggle for religious freedom as long as possible, hoping trustfully that the protestant nations and states will regard them as champions of freedom, civil and religious, in their struggles against popery and Jesuitism.

"Again and again, therefore, I implore the English public, in the name of the million of members of the free religious communities in Germany, to make use of the moral influence of England, and to do a mighty blow against Jesuitism. There is no time to lose.

A victory of religious progress over popery in Germany will be also a victory won for the welfare of Ireland."

A recent letter from Halle to the *Christian Times* confirms the statements recently made, both with respect to the tendencies of the government and the persecuting and Romanizing spirit of the Lutheran clergy, pietists and Inner-mission men included. The *Cross Journal*, a religious paper of great influence, and the chief editors of which are President Gerlach and Professor Stahl, stimulates the government to the persecution of Nonconformists and all who reject the dogma of Baptismal Regeneration.

LITERARY.

Uncle Tom's Cabin.—We are informed by Messrs. Jewett & Company, the publishers of the above thrilling work, that they are now printing the Fiftieth thousand copies, making One Hundred thousand volumes issued in eight weeks! This is without a precedent in the history of book publishing in this country. The demand continues without abatement. Our readers can judge of the labor of producing so great a number of books in so short a time when informed that it has taken 3000 reams of medium paper, weighing 30 lbs. to the ream—90,000 lbs. of paper; and that three or four of Adams's power presses have been kept running at the most rapid rate, day and night, stopping only on the Sabbath; and that from 125 to 200 bookbinders have been constantly at work in binding. Weight of books when bound about 110,000 lbs. or 55 tons. These have been principally transported in small boxes or packages by Messrs. Kinleys & Co. and Thompson & Co.'s Expresses. What could have been done towards transporting so large a number of packages in so short a time, only a few years since?

Christian Lyre.—Messrs. Newman & Ivison have just published a new edition of this work, the 26th in 22 years. Sold by Moore & Anderson, Cincinnati; J. C. Ivison & Co., Auburn; S. C. Griggs & Co., Chicago. "A Collection of Hymns and Tunes, adapted for social worship, prayer meetings, and revivals of religion."

Kitto's Journal of Sacred Literature.—No. 3, for April, is received. Published in London by Robert B. Blackader, Aldine Chambers, 13 Paternoster Row. Agents for the United States, Crosby, Nichols & Co., Boston. Sold in New York by C. S. Francis & Co. 8vo pp. 316. In a review of recent books on Palestine, the editor quotes the Spanish proverb, "He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him," as applied by Johnson to travel—"A man must carry knowledge with him, if he would bring home knowledge;" and observes that "since the days of Jerome, who lived in the country, and was well versed in its language and local traditions, no man has taken so much knowledge to Palestine as Professor Robinson, of New York." And "as he sowed, so he reaped."

Pymshurst.—"Pymshurst, his Wanderings and Ways of Thinking." By Donald M'Leod. Published by Charles Scribner. 12mo. pp. 431.

Grecian Antiquities.—"A Manual of Grecian Antiquities, with numerous Illustrations." By Charles Anthon, L.L.D., Professor of the Greek and Latin Languages in Columbia College. Harpers publishers. 12mo. pp. 437.

Olin.—"The Works of Stephen Olin, D.D., L.L.D., late President of the Wesleyan University." Harper & Brothers. 2 vols. 12mo. pp. 422 and 475.

Unitarian.—"How I became a Unitarian: explained in Letters to a Friend. By a Clergyman of the Protestant Episcopal Church." Published at Boston, by Crosby, Nichols & Co. Sold in New York by C. S. Francis & Co. 12mo. pp. 216.

Howadji.—"The Howadji in Syria. By George William Curtis, author of Nile Notes." Published by Harper & Brothers. 12mo. pp. 304.

Yankee Doodle.—The *Knick.* for May contains an extract from Halleck's unpublished poem "Connecticut," closing with these stanzas:

The good the Rhine-song does to German hearts,
Or thine, Marseilles! to France's fiery blood;
The good thy anthemed harmony imparts,
"God save the Queen!" to England's field and flood,
A home-born blessing, Nature's boon, not Art's;
The same heart-cheering, spirit-warming good,
To us and ours, where'er we war or woo,
Thy words and music, Yankee Doodle!—do.

Beneath thy Star, as one of the Thirteen,
Land of my lay! through many a battle's night
Thy gallant men stepped steady and serene,
To that war music's stern and strong delight,
Where bayonets clenched above the trampled green,
Where sabres grappled in the ocean fight:
In siege, in storm, on deck or rampart, there
They hunted the wolf Danger to his lair,
And sought and won sweet Peace, and wreaths for Honor's hair!

And with thy smiles, sweet Peace, came Woman's, bringing
The Eden sunshine of her welcome kiss,
And lover's flutes, and children's voices singing
The maiden's promised, matron's perfect bliss,
And heart and home-bells blending with their ringing
Thank-offerings borne to holier worlds than this,
And the proud green of Glory's laurel leaves,
And gold, the gift to Peace, of Plenty's summer sheaves.

FOREIGN.

THE FRENCH DESPOTISM.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, April 29, 1852.

The French Despotism is rapidly advancing to 'the Empire,' and in its march is trampling upon all that is dear to humanity and most precious to the patriot and the Christian. On the 10th of May the legal power of Louis Napoleon, under the Constitution, would have terminated: on the 10th of May the army is to acclaim him Emperor; and the man, stained with personal vileness, with perjury and blood, is to be "forced" to assume the title which he has coveted and so deeply sinned to obtain.

But with France chained, gagged, and beneath his feet,—with a bribed Senate, which reciprocates the pecuniary favors conferred by decree, and grants a more than regal civil list,—with a Legislature of mutes,—with the Imperial crown within grasp, the unscrupulous and successful adventurer has unaccomplished wishes. There is a Mordecai at the gate of each of the ten palaces he has condescended to accept from his pensioned Senate. The "Foreign Newspapers"—that is, the English press, will not bow down to him and do him reverence; and the censor-ruled press of Paris is, therefore, now instructed to proclaim, that Louis Napoleon *and* France are bound by joint obligation to demand from foreign newspapers a more respectful language towards the Government of the Prince-President! and it is declared that it is impossible any longer to tolerate the insolence of the foreign press. Louis Napoleon, we are to understand, is France. It is assumed that France has given him absolution for his perjuries and sanguinary violence; and, as if there had been no burglarious surprise—as if the right of speech had been enjoyed, as if citizens had been free to assemble and the press free to discuss, as if the ballot-box had been sacred, and the reign of law had not been superseded by the state of siege, as if entire departments were not even now under the extreme rigor of martial law, as by thousands of the children of France, from the illustrious in science and literature down to the peasant proprietor, were not enduring all that a cowardly and cruel tyranny can inflict,—as if these things were not notorious to the world, the Prince-President and his creatures, with the audacity proper to the crew, proclaim that he is France, and France is Louis Napoleon, and that to canvass his conduct is an insufferable insult to France. The following is an extract from the article in which the resentment of the to-be-Emperor is expressed:

"Let us suppose for a moment that the question were put in this way. Has all France and all England (written deep) had France has twice reclaimed the polity of the Prince, has made it her own, has solemnly adopted it on the 20th of December, and has not less solemnly confirmed it in the month of March? Has France (if devoted to Louis Napoleon Bonaparte? There is a manifest, historical, incontestable consecration. It is then perfectly evident that the Prince is the elected of the country, that his cause is that of the country, that the same interests, the same flag, that to attack the one is to attack the other, that it is impossible to insult the chief of a great nation without insulting the nation itself, and that, if the Prince personally disdains those attacks, France could no longer tolerate them."

The real Emperor had the same trouble. Will the suppositious nephew imitate his uncle?—will he appeal to the English Law Courts, and avail himself of a law of libel sufficiently stringent, or will he fall back upon the lower, but not infallible law of artillery? We shall see.

We were permitted to hear little of the baptism of blood and sorrow which forms part of "the manifest, incontestable, historical consecration," which the Prince-President boasts to have received; but some glimpses are obtained of the misery which he is inflicting—wantonly inflicting, if France is so devotedly his. While he is marching to Empire and the 10th of May, fathers, husbands, brothers, men of all ranks and of every class, are torn from their families and flung by brute force from the soil of France. A French officer, all unconscious that he is exhibiting himself as the instrument of a conspirator, and "the most hardened revolutionist"—to whom is directly attributable the most affecting scenes he describes, in a letter narrating the incidents of his journey,—this officer had the charge of 300 persons from the south of France, sentenced to exile in Algeria.

"There were (he says) amongst their ranks—and it pains me to say so—some young men who had hitherto filled a most honorable station in society. There was, for example, the ex-Captain Lafontaine, a distinguished cavalry officer, whose age and experience ought to have saved him from such errors. Next, M. Pontie, a handsome young man of a most interesting appearance, a professor apparently, a man of talent; and then several wealthy landed proprietors who were about to be separated from their afflicted wives and children. * * * Our departure from Port-Vendres was a most dramatic, and at the same time a most melancholy affair. When General Rambaud, who commands the department, embarked the prisoners, he would not permit us to sail until he had received further instructions from Paris. We consequently kept the unfortunate prisoners on board in Port-Vendres for three long days; and the frigate lay close to the quay the approaches were thronged with women, uttering shrieks, capable of rending the most callous heart. They were the mothers and wives, who were trying to catch a last glimpse of all that was dear to them. The wife of Capt. Lafontaine, on being separated from her husband, fell into a convulsive fit. She was carried away, but she had scarcely reached her home when she expired—a dreadful example of some of the evils occasioned by (Louis Napoleon) civil war. At length our sailing orders arrived. It was at nightfall on the 15th of March. The moment was the more trying, as it had been reported on the preceding day at Port Vendres that the prisoners were to be released. When the anchor of the frigate was seen to rise, the crowd on the quay seemed to be struck with a mortal stupor; and again, when they were acted on by an electric stroke, they rushed like a torrent towards the entrance of the port. In an instant the jetty and the highest rocks running into the sea appeared to us to be covered with men, women, and children, stretching their arms towards the ship that at each moment became more distant. They uttered the most piercing shrieks, still calling on those who could no longer hear them. I assure you it was a terrible scene. Never had I assisted at a spectacle which has so painfully affected me. Such scenes cannot be forgotten, for it was human grief carried to the highest pitch, represented on a theater of vast extent. On one side, black, arid, desolate rocks; on the other, the tranquil blue sea, on which the last rays of a spring sun glowed from a cloudless sky. I believe there would be an end to revolutions in France, if it were possible that all revolutionists, even the most hardened, could be present at such a scene. At 5 o'clock in the afternoon of the 17th of March, that is to say, only forty-seven hours after our departure, we landed those unfortunate men at Bona in Africa, whence they are to be sent forward to Lambessa."

And this, let it be remembered, is only one small company. The brief notices which appear of the embarkation of the political prisoners at different ports, is quite heart-rending. At Cette, at Bordeaux, at Nantes, at Marseilles, these tragical scenes are witnessed. The *Herault* alone, as just officially reported, supplies over 2,000 victims to Louis Napoleon, whose sufferings "consecrate" the authority of the cruel, perfidious, and selfish adventurer. The laudation in the *Presse* of an act of humanity by one of the military agents of the Prince-President, incidentally reveals another of these affecting embarkations. It is in a letter from Cette.

"An act of humanity, which made a lively impression on the spectators, ought to be mentioned. A number of females had followed the prisoners. The commandant, Samany, remarking the grief of these unfortunates, approached them, and yielding to the emotions of his heart, allowed some of the men about to be transported, to enjoy for a moment the embraces and consolations of their unhappy wives."

If these men were really criminals, it would be impossible to repress emotion or to refuse a degree of sympathy; but when it is remembered that, where there had been overt acts, these actions were in vindication of Law, and in defense of a Constitution suddenly violated and overthrown; and that for this offense, without even the forms of law, or the show of justice, these Frenchmen are torn from their families and country, then it is not possible to repress indignation, or to abate one's scorn for unworthy Englishmen and Americans who palliate the acts of this great criminal.

The English press on the whole has done its duty to France and to humanity, and will continue to do so. The Irish press generally has been silent; two papers have been for Napoleon and "the church." It is a fact, though incredible, but for which the present writer vouches, that a Dublin paper anticipated by nearly two months the attack of Louis Napoleon upon the English press,—intimating that,—"his pacific resolutions might be overborne *by the indignant feelings of the country over which he presides, and which identifies his fame with its own glory.*" This paper deprecated the bringing home a few line of battle ships from the Tagus,—affirmed that France would not bear these insults from England,—referred to Waterloo, and the exile of Napoleon to St. Helena,—suggested that "the malignant efforts of the English press must excite a war,—and if the intention of the Dublin paper had been to stimulate the French ruler to hostilities against England, no tone more adapted to the purpose could have been better. Let it be noted as a most significant fact,—that this Dublin writer is in exact accordance and communication with the Paris *Univers*, and with the priest-organs in other countries; let it be said that a fierce and fanatical anti-Protestant spirit is manifested, even to intolerance of moderate and liberal Roman Catholics; and then let it be added, to be noted in the United States, THAT THESE ARE THE EFFUSIONS OF AN AMERICAN ROMAN CATHOLIC, who thus bows down before the "base, bloody and brutal" image which a bribed soldiery has set up, but which is to be defended and honored because accessory to the dignity and power of "the church!"

A London paper of to-day supplies the following appropriate postscript to the above; it is from a Paris letter of the 20th inst.:—

"Last night 300 political prisoners were packed off in companies, from the fort of Ivry, to the terminus of the Rouen Railway, whence they were conveyed to Havre to be embarked for the penal colony of Lambessa, in Africa. Among the unfortunate persons was M. Sonsenne, whose pardon having been announced in some paper, drew reclamations from the *Assemblée Nationale* against this excess of clemency. Thus M. Sonsenne, a most respectable and worthy proprietor of the Loiret, has to thank the organ of fusion for barring his escape from transportation for a resistance to the government which the men of the *Assemblée Nationale* set the example of in the famous sitting of the Assembly in the mairie of the 10th arrondissement."

The free Protestant churches in France are clearly brought under the savage code penal, which prohibits the existence of every association consisting of more than twenty persons without the sanction of the government, and subject to conditions to be imposed by the government agents. Heavy fines and long imprisonments are the penalties. The London *Patriot* says—

"That the Rev. N. Roussel has been obliged to seek safety in flight or in concealment; and the Rev. M. Aubert is imprisoned at Lille, under political pretences, for his interesting churches, which have been raised chiefly in the south, will be harassed, and, perhaps, suppressed."

Considerable alarm is felt in Paris in anticipation of the military doings of the 10th, what a feasting army, in the exercise of its sovereignty, may indulge in; and the recollection of the dire days of December inspires apprehension.

A death-bed conversion to Popery has excited much remark in Paris, from the peculiar circumstances attending it, and from the fact that the alleged convert was their-presumptive to a Protestant throne:—

"In the dying moments of Prince Paul of Wurtemberg the papal nuncio, to the surprise and scandal of everybody, entered the chamber of the hotel where the nearest friends and relations of the deceased, whose family is Protestant, were gathered. Madame de Montessuy, the prince's natural daughter, then announced to the company that the prince had abjured Protestantism and embraced the Roman Catholic religion. Great scandal and a painful impression was caused among the relatives of the deceased by this sudden disclosure. The members of the family of Nassau protested energetically against the publication, which was snatched from them at the moment when he was in the grasp of death, and immediately retired. The nuncio administered the sacraments, the reception of which disqualified the prince for succession, in case of survival, to the throne of Wurtemburg."

Marshal Gerard is dead. He it was who in vain urged Grouchy to move toward Waterloo with his army: had this been done the history of Europe, since that date, would, probably, be written differently.

The question of the legality of the seizure of the Orleans property by the President, came before the first Chamber of the Civil Tribunal this week. The legal functionaries of the government denied the 'competency of the tribunal,' and so cut through the question second of December fashion.

Upwards of fifty newspapers have been killed off by the operation of decrees since the second of December.

AGRICOLA.

New Penitentiary.—The offer of the isle of North Rona for a penitentiary opens the way for another great experiment on the unsolved English problem as to the disposal of convicts. The island lies in N. Lat. 59 deg. 7 min., and W. Lon. 5 deg. 48 min., and 38 miles from the Butt of Lewes; contains 270 acres, of which 210 are arable, with spring water; greatest height, 360 feet; average width three quarters of a mile, now rented as a sheep farm, but has produced barley. The Daily *News* says:

"From the small size of the island, and its loneliness, it would have all the terrors and none of the attractions of transportation to Australia. The cost of maintaining a convict abroad is £40 a-year. The cost of maintaining a convict in Rona would not exceed £15 a-year; and this on 1,000 convicts for four years would save £100,000. The climate and soil in Rona being favorable, the arable parts of Rona might be cultivated by the convicts as a garden farm. This would be a good training for such convicts as might afterwards emigrate, and it would considerably diminish the expense of the establishment. All other kinds of labor usual in prisons could of course be done at Rona."

English Postage.—The number of letters passing through the post-offices of Great Britain and Ireland in the year 1851 was upwards of 360 millions—almost a million a day—and the increase on the preceding year 13½ millions, being nearly 4 per cent. on the preceding year, which is greater than the yearly increase of population of the United States; and 18 per cent. in the 12th year on the 76 millions sent under the old postage—thus evincing the extraordinary vitality of the principle of cheap postage. The gross income for 1851 was £11,323,420; which is only £630,395, or 6 per cent. less than the gross income under the old, highly taxed scheme, out of which the government derived a nett revenue of £3,700,000 The cost of management in 1851 was £7,300,900, an increase of £3,500,000, or 94 per cent. over that of 1839. Of the increased cost, no less than £1,700,000 was for increased expense of carrying mails by railway, leaving only £1,900,000 for additional expense on increased number of letters and all other improvements.

Arrival of the Canada.—*Halifax, Tuesday, May* 11.—The Royal Mail steamship Canada, Capt. Laing, arrived here about 10 o'clock this evening, bringing advices from Liverpool to 6 o'clock, P.M., on Saturday, the 1st of May. She has 51 passengers, and experienced strong easterly gales, except during a few days.

Passed the Africa at midnight, on the 1st, off the Skerries, bound in to Liverpool.

The Collins steamer Atlantic, on the 28th April, ran aground about 2 P.M., in a dense fog, inside the Salte, and about a mile from the pier of Killmore, but got off about 9 P.M., apparently without damage, and arrived at Liverpool on Thursday, the 29th, about 1 o'clock, P. M.

The steamship Washington left Southampton for New York, on Wednesday, the 28th April.

The steamship Great Britain sailed from Liverpool for New York, on Saturday, the 1st instant, with 160 passengers.

Cotton remain steady, with a large business doing.

Breadstuffs dull. Moderate transactions in provisions.

The Chancellor has presented his budget, which is regarded as satisfactory. It estimates a surplus of four hundred thousand pounds.

The Crystal Palace is to be pulled down.

Nothing of importance from Continental Europe.

The House of Commons was occupied on Wednesday in discussing a measure proposing to abolish religious tests in the Scotch University. After a lengthened discussion the measure was negatived by 15 majority.

GENERAL NEWS.

Horace Preston.—The wretched man who was so ruthlessly torn from his wife and child by the joint agency of Commissioner Morton, Marshal Talmadge and Lawyer Busteed, was surrendered as a slave on the claim of one William Reese, of Baltimore. This Mr. Reese, it is said, belongs to a family which has furnished a remarkable number of Methodist

The Independent.

RESULTS OF MISSIONARY LABOR IN INDIA.

From the Calcutta Review.

The modern era of missions in India begins with the founding of the Serampore Baptist mission in 1799. Three continents Christendom had retired from the work, but the churches of England and America had awoke to their duty, and were seeking to fulfill it. Within a few years, stations were established in Calcutta, Madras and Bombay, and began to push outward into all the Presidencies of Hindustan. The beginnings were slow but sure. One society, then another, one missionary, and then another, landed on the coast, and took up their posts on the great battlefield of idolatry. The LONDON Missionary Society sent missionaries to Chinsurah, to Travancase, to Madras, Vizagapatam and Bellary, to Surat, and lastly to Ceylon. The AMERICAN Board, after some opposition from the government, occupied Bombay. The CHURCH Missionary Society entered first on the old missions at Madras, Tranquebar and Palamcottah; but soon began on an altogether new field, among the Syrian Christians in West Travancore. They planted a station at Agra, far in the north-west, and maintained the agency which Corri had employed at Chunar. A native preacher began the work of Mirzit, while two missionaries were stationed at Calcutta. The BAPTIST Missionary Society soon occupied Jessore, Chittagang, Dinagepore and other places, and also began its mission in Ceylon. In the latter island the WESLEYANS speedily followed them, and to them succeeded the missionaries of the American Board. These last, and were the Church of Christ was pushing forth its men and means into the land with vigor and earnestness of purpose. The Bible Society aided the missionaries in translating the inspired word, and, within a few years, it was circulated among the various nations of India, in several languages, for the first time. In thus endeavoring to occupy the vast field opened before them, the missionaries and their advisers were at first compelled, from want of experience, to act much at random. Numerous were the errors and mistakes they fell into, mistakes to which all new colonists are liable in all lands. Much of their time and energy also was devoted to the spiritual benefit of their destitute countrymen, who suffered from a most grievous deficiency of the means of grace. They had to create facilities for acquiring the languages of India; for learning the superstitious notions and habits of its people. They had to create their various agencies, and to begin the very simplest plans for applying Gospel truth to the ignorant objects of their care. But they had a spirit powerful to meet difficulties and put them down. They had a noble object in view, and they labored, looking to that fruit which begins tardily to gladden the eyes of their successors. In spite of inexperience, in spite of discouragements and difficulties arising from the language, the people, and their irreligious countrymen, they laid a broad and solid foundation for future sure success. And now their successors can enter at once upon their work, with abundant facilities of every kind for its speedy and effective application. Honor be to the men who thus bore the burden of the first and hardest toil. Eternal honor be to that Lord who enabled them to exalt the valleys and make low the hills, to make the crooked straight and the rough places plain, that the glory of the Lord might be revealed and all flesh see it together!

Steadily advancing in their efforts, in the year 1830, after a lapse of twenty-five years from the entry of most societies into India, the missionary agencies stood thus: There were laboring in India and Ceylon, TEN missionary societies, including the great societies of England and the American Board; the missionaries were a HUNDRED AND FORTY-SEVEN in number, and their stations were a HUNDRED AND SIX, scattered over all parts of the country. Since then, however, the interest felt by European and American Christians in the conversion of this country has greatly increased, renewed exertions of secure life have been put forth with vigor. The discussions concerning the Suttee, the removal of old restrictions by the last charter, the publication of numerous works on Indian Missions, and the appeals made to Christian churches, have shown that India is one of the noblest fields where missionary labor may be carried on. The result is that, during the last twenty years, those efforts have been TREBLED the agency previously employed, have greatly enlarged the sphere of their operations, and are beginning to reap the most substantial fruits. With a view to exhibit these results completely and with scrupulous exactness, we have lately entered into very extensive correspondence with missionaries in different parts of India, and passed much time in arranging the collection of missionary reports, together with the recent religious literature of the various Presidencies. The facts thus elicited have been formed into a statistical table, and the following is a brief statement of its results.

At the close of 1850, fifty years after the modern English and American societies had begun their labors in Hindostan, and thirty years after they have been carried on full in efficiency, the stations at which the Gospel is preached in India and Ceylon, are two hundred and sixty in number: and engage the services of FOUR HUNDRED AND THREE MISSIONARIES, belonging to twenty-two missionary societies. Of these missionaries, TWENTY-NINE are ordained natives, who are aided by FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS, they proclaim the Word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded THREE HUNDRED AND SIX NATIVE CHURCHES, containing seventeen thousand, three hundred and fifty-six members, or communicants, of whom five thousand were admitted on the evidence of their being converted. These church members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising ONE HUNDRED AND THIRTY THOUSAND souls, who regularly and joy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education are now directed to thirteen hundred and forty-five day-schools, in which *eighty-three thousand seven hundred boys* are instructed through the medium of their own vernacular language; to seventy-three boarding-schools, containing *nineteen hundred and ninety-two boys*, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to one hundred and twenty-eight day-schools, with *fourteen thousand boys and students*, receiving a sound Scriptural education, through the medium of the English language. Their efforts in female EDUCATION embrace three hundred and fifty-four day-schools, with *eleven thousand five hundred girls*; and ninety-one boarding-schools, with *two thousand four hundred and fifty girls*, taught almost exclusively in the vernacular languages. The BIBLE has been wholly translated into *ten languages*, and the New Testament into *five*, not reckoning the Serampore versions. In ten languages a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindus and Mussulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in the numerous tongues of India, missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year amounted to ONE HUNDRED AND EIGHTY-SEVEN THOUSAND POUNDS; of which thirty-three thousand five hundred pounds were contributed in this country, not by the native Christian community, but by Europeans. A few comments on these expressive facts may put them in a clear light.

The various missionary societies, from whom these efforts spring, are twenty-two in number, besides the great missionary societies of England, the Established and Free Church of Scotland missions, and the American Board, they include the American Presbyterian Church; the American Baptist missions; six societies from Germany, of which the society at Basle ranks first in its amount of agency; the General Baptist Society; the Wesleyan Society; the Irish Presbyterian Church, and others. To these we must add the six Bible and Tract Societies of England and America. It is a most gratifying fact that, notwithstanding the numerous and sometimes bitter controversies, which occur among Christians of the western world, their missionary messengers in the East have exhibit a very large amount of practical and efficient Christian union. While occupying stations apart from each other, and thus avoiding occasion of mutual interference with each other's plans, in numberless instances the laborers of different societies cultivate each other's acquaintance, and preach together to the heathen. All act with the same versions of the Bible; and the Christian tracts and books written by one missionary become the common property of all the others. At Calcutta, Madras and Bombay, the missionaries of all societies are accustomed to meet monthly, for mutual conference and united prayer. In these meetings, all general questions relating to the more efficient conduct of missionary operations, to common difficulties and common success, are brought forward and discussed; while frequent occasions are furnished in private for cultivating personal friendships of the closest kind. Of the exceeding value of such union, as well as of its duty, scarcely too high an estimate can be made. In a land so given up to all moral abominations as India is, never could 'the Prince of this world' obtain a greater victory over the preachers of the cross, than by inducing them, on trivial grounds, to turn their arms against each other. And never can the agents of Christ's church so justly hope for a sure triumph as when they obey their Master's command in striving, with common efforts, with undivided affection and united prayers, for the extension of His kingdom and the conversion of perishing souls. Let us hope that the 'Evangelical Alliance' of Indian missionaries, throughout the great continent, may become more close, more pure, more sincere and more efficient every day; and that the few who, in pride of sect, stand aloof from others, may lay aside their estrangement, and become *one* with their brethren and fellow-laborers in the Lord's work! It is when men "see eye to eye" that the Lord has mercy upon Zion.

The missionary agency, connected with the direct preaching of the Gospel to young and old, is thus distributed:—

	Missionaries.	Native Preachers.
In Bengal, Orissa and Assam,	101	135
In the North West Provinces,	58	39
In the Madras Presidency,	164	208
In the Bombay Presidency,	37	11
In Ceylon,	43	58
	403	551

The numerous band of missionaries here mentioned constitutes more than one-fourth of the entire body of missionaries sent into all parts of the world; and furnishes a splendid proof of the deep interest which Indian missions have aroused in the Church of Christ. It must, of course, be supposed, that of the whole number some were absent from their stations during the year through ill-health, and we believe that *twenty* were so situated. The number of missionaries that died during 1850, was four. A careful examination of the different periods, during which these missionaries have labored in India, will at once explode a fallacy, widely circulated among the friends of missions, in relation to the length of missionary service. It is generally believed that in this country, owing to the deadly climate, the average duration of missionary life is seven years; and many have come out as missionaries under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, we have found that hitherto the average duration of missionary labor in India has been sixteen years and nine months each. It was doubtless much less at first, and numerous cases can be adduced in which young missionaries were cut off after a very short term of labor. But a better knowledge of the climate and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce the influence of the climate and preserve health; so that the average duration of life and labor is improving every year. As an illustration of this fact we may state, that out of the 147 missionaries laboring in India and Ceylon in 1830, fifty [we can give their names] are still laboring in health and usefulness; while of the ninety-seven others, who have since died or retired, twenty labored more than twenty years each. Several living missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of *forty-seven* of the Tranquebar missionaries, last century, was *twenty-two years each*.

The NATIVE PREACHERS associated with missionaries form, on the whole, a large body, though in each station they appear few in number. They constitute the best portion of the native church in India, and are engaged in the useful work of instructing their converted countrymen, or of preaching to those still in idolatry. Whilst missionaries rejoice in the co-operation of these native fellow-laborers, they are quite alive to the imperfections of their religious character, and their want of ability to carry on the work of missions by themselves. Some have attained to character of a high rank, and give much satisfaction by their consistency, their earnest zeal and readiness to seek others' good: but the majority share in the weakness and defects of their fellow countrymen, and often give pain to their friends by the inconsistencies into which they occasionally fall.* Were the great body of native Christians better, some who are now native preachers, and have been appointed from the necessity of the case, would be set aside for others of a higher Christian character. Efforts are being made in all parts of India to train a superior class of preachers; and if it be made a *general* one in all missions, that native preachers shall be men of clearly manifested piety and of active intelligence, and that they shall receive a good education (especially in their own language) before they are appointed, we may hope to see the great body of teachers greatly improved in character and influence during the next thirty years. The mode of choosing them is clearly stated in the Bible, and ought to be scrupulously observed: "The things which thou hast learned among many witnesses, the same commit thou to *faithful* men, who shall be *able to teach* others also."

The various STATIONS occupied by missionaries throughout India are TWO HUNDRED AND SIXTY in number. They are scattered very unequally over the surface of this great continent; but form a pretty continuous chain throughout the three Presidencies and the island of Ceylon. They are thus distributed:

Bengal, Orissa and Assam have	69
The North West Provinces,	24
Madras Presidency,	115
Bombay Presidency,	19
Ceylon,	35

In the Bengal Presidency, they are situated chiefly in the larger towns that lie on the great rivers by which the country is intersected, as the Ganges, Jumna, Hooghly, Brahmapootra. In that of Madras, they have been fixed in the towns between the hills and the sea, on both sides of the continent, and in Ceylon, along the sea-coasts. A few mission stations are located in the salubrious climate of the hills. A slight glance at the map of India will show how little these stations can effect for the thorough preaching of the Gospel to the millions of its people, and how thoroughly insufficient the present amount of agency is for the grand object which it is intended to effect. It is true that the chief towns of the Presidencies, as is most just, are not ill supplied with missionaries. Calcutta, the metropolis, has twenty-nine missionaries, laboring at twelve different stations in the city; Benares has eleven, and Agra eight. In Madras there are three stations and twenty-five missionaries; in Bombay, four stations and thirteen missionaries; while Colombo has but two missionaries at two mission stations. Other stations have but two or three missionaries, and the majority only one each. Scattered throughout the country, there are whole districts, with numerous towns, villages and a dense population, that never hear the Word of God at all. The position occupied by Europeans in India, proves that "the Lord hath evidently called us to preach the Gospel" to its idolatrous people: but the cry, "Come over and help us" is in many places unheeded. Were missionaries to be thoroughly successful in their present spheres, they would have yet to acknowledge, "There remaineth much land to be possessed."

* The NATIVE CHRISTIAN CHURCHES in India, established by missionaries, now amount to THREE HUNDRED AND NINE. Some of these contain numerous members, but the great majority have but a few. It must be remembered that the standard of admission into these little societies is not everywhere the same. Some missionaries admit members only upon good evidence of their conversion, arising from competent knowledge and consistency of Christian conduct. Others require merely a certain amount of knowledge in their communicants, and the absence of great inconsistencies. By some the communion of the Lord's Supper is considered a church privilege, to be enjoyed only by those who can appreciate it as a *means of grace*, which shall fit them for understanding the Lord's Supper rightly, and for understanding the word of ministerial education."—*N. Y. Evangelist.*

* It is but just to state that not a few of the better educated converts are young men of distinguished ability and exemplary life, and give promise of great future usefulness.—ED.

Pitcairn's Island.

The following is extracted from the notes of a visit by the commander of the "Cockatrice" British man-of-war, to this island, now inhabited by the descendants of the mutineers of the British ship "Bounty."

"Some of the women accompanied us, and entertained me very much by their lively and cheerful conversation. I learned from it that they do the most laborious work, such as preparing the ground for planting, digging potatoes and yams, which they have to carry some distance to their houses by rough and precipitous paths. They also thatch the roofs, cook, wash, and attend to other domestic duties; while the men are employed in building houses and in other mechanical work, as well as fishing and hunting goats. The children have not much attention paid to them after they are able to run about; when they are seven years old they are sent to school, and attend regularly until fourteen. Consequently there is not a soul on the island that cannot read and write; most of them are exceedingly intelligent and well-informed; indeed much more so than it is possible to conceive from their isolation and little intercourse with the world.

"But what must strike strangers more than any thing else is the happy manner in which they live together. There does not appear to be a jealousy or bad thought existing among them. The women, in particular, are very fond of each other. Such a thing as a quarrel between them never occurs; and nothing can happen to any one on the island without its being a source of grief to all of them, they are so knit together by friendship and love.

"A magistrate is appointed yearly by a majority of votes. All, *both male and female, above eighteen years of age, are voters.* He has the management of the affairs of the island, and settles disputes, with the assistance of a jury, if necessary. Should any decision be deemed unsatisfactory, they do not quarrel over it, but let the subject drop, and refer it, by mutual consent, to the captain of the first man-of-war that visits them, with the express understanding that his decision is final. The magistrate takes charge of any spirituous liquors that may be given them by ships visiting the island, and issues a small portion to any one who wishes it on holidays, of which they have but two in the year,—one to celebrate the arrival of the 'Bounty,' in January, the other the Queen's birth-day. By this means drunkenness is entirely avoided. However, they are not addicted to it. I was told by Arthur Quintal that such a crime had not taken place for thirteen years."

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